
National Park Service
Cultural Landscapes Inventory
1994
Revised 2002



East Kamiah/Heart of the Monster
Nez Perce National Historical Park

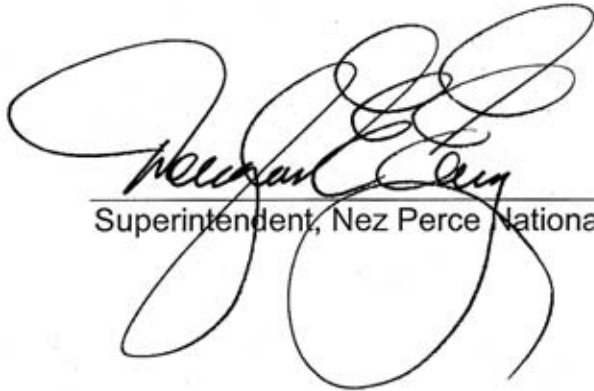
**National Park Service
Cultural Landscape Inventory
2003**

**East Kamiah/Heart of the Monster
Nez Perce National Historical Park**

Nez Perce National Historical Park concurs with the management category and condition assessment identified by this CLI Level II report, as given below:

MANAGEMENT CATEGORY A: **Must be preserved and maintained**

CONDITION ASSESSMENT: **Fair**



Superintendent, Nez Perce National Historical Park

4/30/03
Date

Please return to:

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Executive Summary

General Introduction to the CLI

The Cultural Landscapes Inventory (CLI) is a comprehensive inventory of all historically significant landscapes within the National Park System. This evaluated inventory identifies and documents each landscape's location, physical development, significance, National Register of Historic Places eligibility, condition, as well as other valuable information for park management. Inventoried landscapes are listed on, or eligible for, the National Register of Historic Places, or otherwise treated as cultural resources. To automate the inventory, the Cultural Landscapes Automated Inventory Management System (CLAIMS) database was created in 1996. CLAIMS provides an analytical tool for querying information associated with the CLI.

The CLI, like the List of Classified Structures (LCS), assists the National Park Service (NPS) in its efforts to fulfill the identification and management requirements associated with Section 110(a) of the National Historic Preservation Act, NPS Management Policies (2001), and Director's Order #28: Cultural Resource Management (1998). Since launching the CLI nationwide, the NPS, in response to the Government Performance and Results Act (GPRA), is required to report on an annual performance plan that is tied to 6-year strategic plan. The NPS strategic plan has two goals related to cultural landscapes: condition (1a7) and progress on the CLI (1b2b). Because the CLI is the baseline of cultural landscapes in the National Park System, it serves as the vehicle for tracking these goals.

For these reasons, the Park Cultural Landscapes Program considers the completion of the CLI to be a servicewide priority. The information in the CLI is useful at all levels of the park service. At the national and regional levels it is used to inform planning efforts and budget decisions. At the park level, the CLI assists managers to plan, program, and prioritize funds. It is a record of cultural landscape treatment and management decisions and the physical narrative may be used to enhance interpretation programs.

Implementation of the CLI is coordinated on the Region/Support Office level. Each Region/Support Office creates a priority list for CLI work based on park planning needs, proposed development projects, lack of landscape documentation (which adversely affects the preservation or management of the resource), baseline information needs and Region/Support office priorities. This list is updated annually to respond to changing needs and priorities. Completed CLI records are uploaded at the end of the fiscal year to the National Center for Cultural Resources, Park Cultural Landscapes Program in Washington, DC. Only data officially entered into the National Center's CLI database is considered "certified data" for GPRA reporting.

The CLI is completed in a multi-level process with each level corresponding to a specific degree of effort and detail. From Level 0: Park Reconnaissance Survey through Level II: Landscape Analysis and Evaluation, additional information is collected, prior information is refined, and decisions are made regarding if and how to proceed. The relationship between Level 0, I, and II is direct and the CLI for a landscape or component landscape inventory unit is not considered finished until Level II is complete.

A number of steps are involved in completing a Level II inventory record. The process begins when the CLI team meets with park management and staff to clarify the purpose of the CLI and is followed by historical research, documentation, and fieldwork. Information is derived from two efforts: secondary sources that are usually available in the park's or regions' files, libraries, and archives and on-site landscape investigation(s). This information is entered into CLI database as text or graphics. A park report is generated from the database and becomes the vehicle for consultation with the park and the

SHPO/TPO.

Level III: Feature Inventory and Assessment is a distinct inventory level in the CLI and is optional. This level provides an opportunity to inventory and evaluate important landscape features identified at Level II as contributing to the significance of a landscape or component landscape, not listed on the LCS. This level allows for an individual landscape feature to be assessed and the costs associated with treatment recorded.

The ultimate goal of the Park Cultural Landscapes Program is a complete inventory of landscapes, component landscapes, and where appropriate, associated landscape features in the National Park System. The end result, when combined with the LCS, will be an inventory of all physical aspects of any given property.

Relationship between the CLI and a CLR

While there are some similarities, the CLI Level II is not the same as a Cultural Landscape Report (CLR). Using secondary sources, the CLI Level II provides information to establish historic significance by determining whether there are sufficient extant features to convey the property's historic appearance and function. The CLI includes the preliminary identification and analysis to define contributing features, but does not provide the more definitive detail contained within a CLR, which involves more in-depth research, using primary rather than secondary source material.

The CLR is a treatment document and presents recommendations on how to preserve, restore, or rehabilitate the significant landscape and its contributing features based on historical documentation, analysis of existing conditions, and the Secretary of the Interior's standards and guidelines as they apply to the treatment of historic landscapes. The CLI, on the other hand, records impacts to the landscape and condition (good, fair, poor) in consultation with park management. Stabilization costs associated with mitigating impacts may be recorded in the CLI and therefore the CLI may advise on simple and appropriate stabilization measures associated with these costs if that information is not provided elsewhere.

When the park decides to manage and treat an identified cultural landscape, a CLR may be necessary to work through the treatment options and set priorities. A historical landscape architect can assist the park in deciding the appropriate scope of work and an approach for accomplishing the CLR. When minor actions are necessary, a CLI Level II park report may provide sufficient documentation to support the Section 106 compliance process.

Park Information

Park Name: Nez Perce National Historical Park
Administrative Unit: Nez Perce National Historical Park
Park Organization Code: 9370
Park Alpha Code: NEPE

Property Level And CLI Number

Property Level: Landscape
Name: East Kamiah/Heart of the Monster
CLI Identification Number: 400162
Parent Landscape CLI ID Number: 400162

Inventory Summary

Inventory Level: Level II

Completion Status:

Level 0

Date Data Collected - Level 0: 1/1/1992
Level 0 Recorder: CCSO
Date Level 0 Entered: 1/1/1992
Level 0 Data Entry Recorder: CCSO
Level 0 Site Visit: No

Level I

Date Level I Data Collected: 3/21/1994
Level I Data Collection: M. Tolon
Date Level I Entered: 3/21/1994
Level I Data Entry Recorder: M. Tolon
Level I Site Visit: Yes

Level II

Date Level II Data Collected: 3/21/1994
Level II Data Collection: M. Tolon
Date Level II Entered: 3/21/1994
Level II Data Entry Recorder: M. Tolon
Level II Site Visit: Yes

Date of Concurrence: 4/30/2003

Explanatory Narrative:

The first CLI for East Kamiah was written in 1994 by Marsha Tolon, PNRO landscape architect. In 2002, East Kamiah was revisited by Michael Hankinson, Erica Owens, and Susan Dolan. The landscape characteristics were reevaluated, the history section was revised, and data entered into the database by Erica Owens.

Revisions:

Revision Date: 9/24/2002
Recorder: Erica Owens
Park Supt. Concurrence: Yes
Date of Concurrence: 4/30/2003
Explanatory Narrative:

The previous CLI was completed before the CLAIMS database was created. East Kamiah was revisited, the CLI report was revised and entered into the database.

Landscape Description

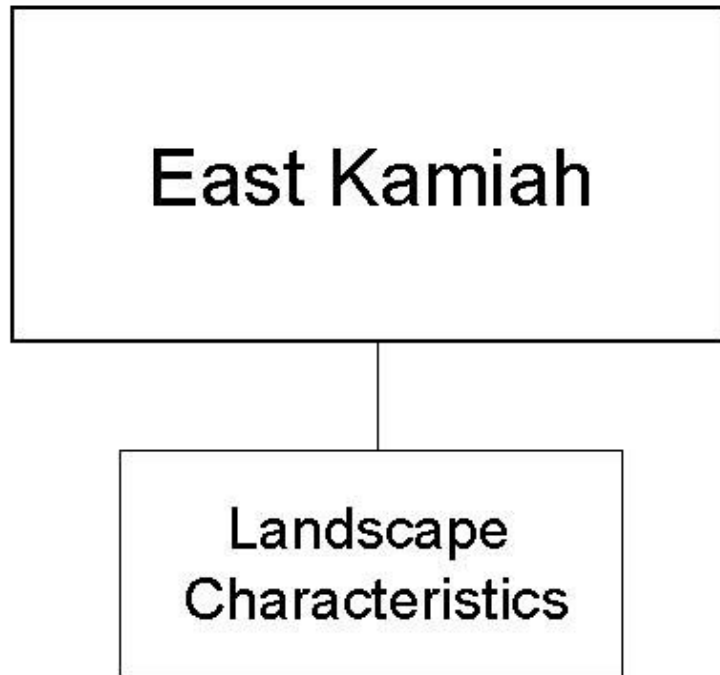
East Kamiah, also known as “Heart of the Monster,” is one of 38 sites that compose the Nez Perce National Historical Park. It is situated on approximately 53 acres of National Park Service owned land near Kamiah, Idaho. The site is bounded by the Clearwater River on the west and by privately owned properties along all other boundaries. Highway 12 intersects the site, dividing it into two portions. Approximately 43 acres are located on the west side of the highway, between the road and the river. The remaining 10 acres are located on the eastern side of the highway, between the road and the foothills of the Kamiah valley wall.

Before white settlers arrived in the area, the Nez Perce managed the Kamiah valley for hunting, resource gathering, and horse grazing needs. As a result, the valley was composed of predominantly meadowland and stands of ponderosa pine (*Pinus ponderosa*). The vegetation at East Kamiah site probably comprised of meadow and riparian vegetation. After the allotment era in the late 1800s, Nez Perce property owners brought the site into agricultural production. Today, the site is composed of flat open grassland, interspersed with stands of native and non-native trees. Along the river’s bank is a dense riparian vegetation zone.

Important features of the site are two basalt mounds referred to as the heart and liver of the monster that rise from the flat meadow. These two features have strong ties to Nez Perce cultural tradition and the legend, “Coyote and Monster,” which describes East Kamiah as the place of origin for the Nez Perce people.

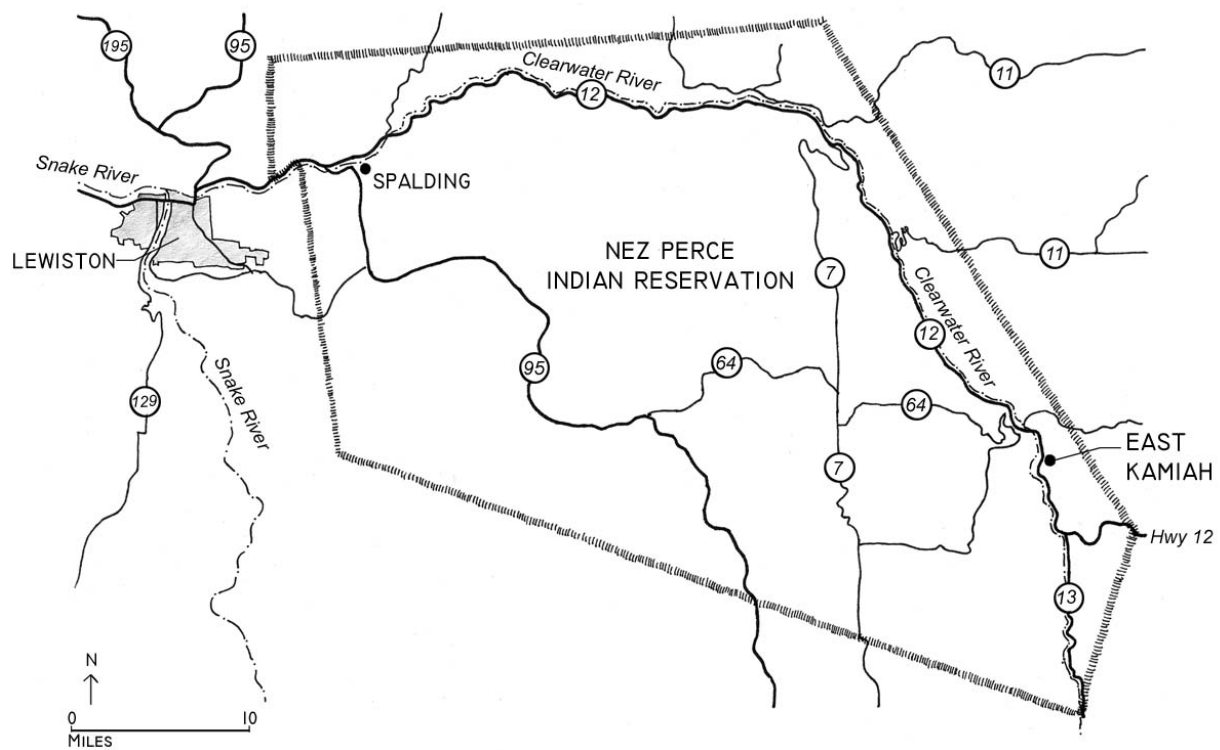
Cultural Landscapes Inventory Hierarchy Description

East Kamiah is a cultural landscape within the Nez Perce National Historical Park. Five landscape characteristics contribute to its historic integrity. These characteristics are Natural Systems and Features, Topography, Cultural Traditions, Vegetation and Archeological Sites.



Hierarchy diagram showing East Kamiah, a cultural landscape composed of landscape characteristics, which contribute to its historic integrity. (CCSO, 2002)

Location Map



Map showing location of East Kamiah within the southeastern portion of the Nez Perce Reservation. (CCSO, 2002)



Map showing location of the Nez Perce Indian Reservation within the northern portion of Idaho. (Gay, 1981)

Boundary Description

The boundary of the East Kamiah cultural landscape coincides with the ownership boundary for the National Park Service. Most of the boundary line follows the original allotments given to several Nez Perce people and the tribe in accordance with the 1887 Dawes General Allotment Act.

The northern boundary of the site runs from the northwest corner, on the east bank of the Clearwater River, for 800 feet to Highway 12. It then follows the road's western edge southward for about 1600 feet. It turns eastward for 400 feet, then southward again for 100 feet to the southeast corner of the property. From there, the boundary runs 1800 feet west to the bank of the Clearwater River, which forms the western boundary of the site.

Regional Context

Physiographic Context

The East Kamiah site is located on the eastern bank of the Clearwater River. This stretch of the river flows through one of the widest valleys in the Clearwater drainage system. The land is flat and well watered. At an elevation of 1200' along the eastern edge of the Clearwater River, East Kamiah is located within a natural riparian zone. Today, a portion of the site has been planted with lawn grass to create a park-like appearance and some re-contouring of the land has taken place. The remaining portion of the site has been allowed to revert to a semi-natural state, with predominant grassland interspersed with dense stands of hardwoods. The vegetation composition is a mixture of native and non-native species. The land immediately adjacent to the river is characterized by gravel banks, ponds, and dense riparian vegetation and is important as wildlife habitat for birds and aquatic mammals.

Cultural Context

East Kamiah is located approximately 55 miles southeast of Lewiston, ID on Highway 12. Amenities at the site include an interpretive viewing shelter, picnic tables, pit toilets, and a trail system. A parking lot is located at the entrance to the park off of Highway 12. The heart of the monster can be viewed from the interpretive shelter or along the main paved trail that has an audio station located at its terminus. The audio station relates the legend of "Coyote and Monster" and explains the heart of the monster's connection to the origin of the Nez Perce.

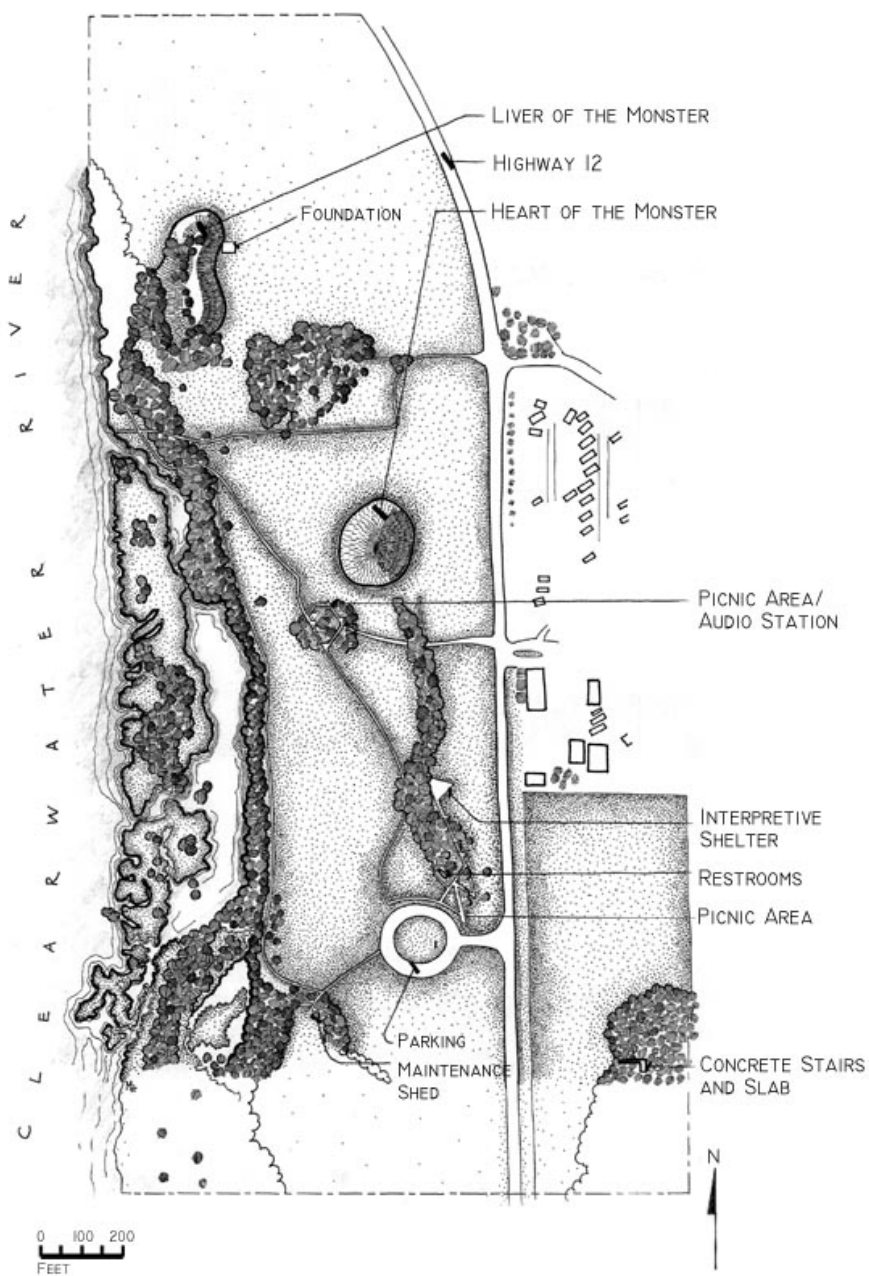
Overnight accommodations, including an RV park and motel, are located directly across the highway from East Kamiah. Kamiah (population of 1200), located two miles to the north, offers several restaurants and motels. Kooskia (population of 700), located six and a half miles to the south, has a bed and breakfast and a restaurant.

Political Context

Kamiah site is owned and managed by the National Park Service.

Site Plan

Site diagram showing existing conditions of East Kamiah. (CCSO, 2002)



Chronology

Year	Event	Description
8800 BC	Inhabited	According to archeological evidence, people have occupied the Clearwater River valley for at least 10,800 years (Ames et al., 1981).
600 BC	Inhabited	Two miles north of the East Kamiah, a remnant prehistoric habitation site, including a house floor with a hearth and obsidian tools, was excavated in 1981. It was determined to be 1380 (+/- 100) years old (Waldbauer et al., 1981; iii).
1805 AD	Explored	The Lewis and Clark Expedition camped north of Kamiah Village in October 1805 on their way to the Pacific Ocean.
1806 AD	Explored	The Lewis and Clark Expedition camped north of Kamiah Village in May 1806 on their return trip to the east.
1839 AD	Farmed/Harvested	Under Spalding's direction, a hundred families were engaged in farming in the Lapwai-Kamiah area (Beal, 1982, 16).
1839 AD	Established	Reverend Asa B. Smith and wife Sarah established a mission at Kamiah. They resided there for two years.
1871 AD	Established	Reverend Howard T. Cowley and wife Abbie established a mission and a school near the Kamiah.
1872 - 1874 AD	Built	The First Presbyterian Church was built at Kamiah.
1873 AD	Established	Rev. Cowley was replaced by Rev. Henry Spalding.
1873 - 1874 AD	Established	Sue McBeth arrived at Lapwai in the fall and replaced Rev. Henry Spalding at Kamiah after his death in 1874.

1876 AD	Established	A Nez Perce told Sue McBeth the story “Coyote and Monster,” which explained the origin of the Nez Perce and of the landforms known as the heart of the monster within the Kamiah valley (Sappington and Carley, 1995; 11).
1877 AD	Military Operation	General O. O. Howard pursued the warring Nez Perce bands through the Kamiah area during the War of 1877.
1877 AD	Military Operation	The retreating Nez Perce crossed the Clearwater River near East Kamiah, possibly using Felix Corbett’s Ferry (Greene, 1996, 180).
1879 AD	Established	Kate McBeth moved to Kamiah with her sister Sue McBeth to help with her missionary work.
1885 AD	Removed	McBeth sisters left Kamiah.
1887 AD	Established	Congress passed the Dawe's General Allotment Act.
1889 - 1892 AD	Altered	Alice Cunningham Fletcher allotted land to the Nez Perce.
1889 - 1892 AD	Established	Fletcher documented the “Coyote and Monster” story as told to Sue McBeth in July 1876 by a Nez Perce (Sappington, 1995, 11).
1895 AD	Built	A house was built by a Nez Perce man named Kentuck on the knoll southeast of the heart of the monster (NPS, Archeological Inspection of East Kamiah, 1976).
1900 AD	Farmed/Harvested	Nez Perce allottees grazed horses and raised crops on their property (Memo, Dec. 8, 1983; McBeth 1908).
1934 AD	Established	Full text of “Coyote and Monster” was published in both Nez Perce and English by Archie Phinney (Phinney, 1934).
1949 - 1950 AD	Built	Highway 12 near East Kamiah was paved (Funkhouser, 2002).

1962 AD	Established	A concrete mix and gravel company was located between the heart of the monster and Highway 12 (NPS, 1962). The establishment date of the company is unknown.
1963 AD	Planned	An NPS park proposal drawing indicated original plans to buy the McBeth house and property across the highway from the First Presbyterian Church, in addition to the heart and liver of the monster. (NPS, Drawing, 1963)
1965 AD	Established	Congress authorized DOI to designate sites in federal and non-federal ownership that relate to Nez Perce culture, Lewis and Clark Expedition, fur trade, missionaries, gold mining, logging, and War of 1877 that depict the westward expansion of the U.S.
1966 AD	Established	Nez Perce National Historical Park was designated.
1967 - 1968 AD	Purchased/Sold	NPS purchased property that would become East Kamiah (Deed documents, 1967 and 1968).
1971 AD	Removed	Power lines and poles were removed along Highway 12 and from gravel and construction company area at East Kamiah (Letter, Nov. 16, 1971).
1973 AD	Built	Superintendent Williams recommended erecting a protective barrier around the heart of the monster and permitting the rest of the property to be grazed by horses to control the weeds and preserve the historic character of the site (Catton, 1996; 106).
1976 AD	Planned	East Kamiah plan, which included an interpretive shelter and access paths, was adopted by NPS (Memo, May 3, 1976).
1977 AD	Developed	Interpretive shelter, parking lot, paved paths and picnic areas were developed.
1978 AD	Reconstructed	Interpretive shelter was destroyed by fire and rebuilt (Clearwater Progress, June 22, 1978)

1980 AD	Established	Grazing management plan was developed (Catton, 1996; 112).
1988 AD	Established	Fire management strategy approved prescribed burns in the park sites (Catton, 1996, 112). However, this plan was not implemented due to a severe wildfire season.
1989 AD	Removed	Grazing of horses within East Kamiah ended.
1990 AD	Established	Another grazing management plan was developed. Identified objectives: protect historical and cultural resources; provide for interpretation; control non-native vegetation; maintain perennial grassland. However, this plan was not implemented.
2000 AD	Established	Vegetation Management Plan completed. Recommended management of invasive species included mechanical removal, spot treatment with herbicides, and biocontrol agents. (2002)

Statement Of Significance

In 1966, East Kamiah was listed on the National Register of Historic Places under Criterion A for its association with events that have made a significant contribution to the broad patterns of our history, including the War of 1877, the Allotment Era, early homesteading in the American West, and early cultural and spiritual beliefs of the Nez Perce. In addition, East Kamiah is significant under Criterion D as a site that has potential to reveal prehistoric and historic information through archeological excavation. The events and conditions that have lead to the significance of East Kamiah fall within three periods of significance. The first period spans from 8,800 BC to 1805 AD, the second from 1806 AD to 1877 AD, and the third from 1887 AD to 1950 AD.

The beginning date of the first period of significance is based on archeological evidence that ancestors of the Nez Perce inhabited the Clearwater valley as early as 10, 800 years ago (or 8,800 BC) (Ames et al., 1981). The period ends just before first contact with Anglo-Americans. During this span of time, several events occurred that meet National Register criteria. Meeting Criterion D, the Nez Perce are known to have over-wintered in the Kamiah area as early as 600 BC, leaving potential to discover prehistoric information at East Kamiah through archeological excavation (Waldbauer et al., 1981). Meeting Criterion A, the Nez Perce developed an oral tradition during this prehistoric era that incorporated educational, practical, and cultural information into stories. These stories were passed from the elders to the children carrying the stories through many generations to the present day. The story titled “Coyote and Monster” explained the origin of the Nez Perce in the Kamiah valley and of the landforms known as the heart and liver of the monster located within East Kamiah. Landscape characteristics associated with this period of significance are Natural Systems and Features, Cultural Traditions, Topography, Vegetation, and Archeological Sites.

The second period begins in 1806 with the Lewis and Clark Expedition that camped within the Kamiah valley and ends with the War of 1877. During this period, East Kamiah meets Criterion A, with the Nez Perce crossing of the Clearwater River during the War of 1877. Journals kept by military troops marching under General O.O. Howard and oral accounts by Nez Perce tribal members indicate that the warring Nez Perce bands crossed at East Kamiah (Greene, 1996, 180). Landscape characteristics associated with this period of significance are Natural Systems and Features, Cultural Traditions, Topography, Vegetation, and Archeological Sites.

The beginning of the third period of significance is marked by the General Allotment Act of 1887 and ends in 1950 with the completion of Highway 12, which bisected the present-day East Kamiah (Funkhouser, 2002). Several events occurred during this period that meet National Register criteria. Meeting Criterion A, the General Allotment Act dramatically changed ways of life on the Nez Perce Reservation. This act required that each Native American living on the reservation be given a legally defined parcel of land. Any surplus land would become available for sale. This effort had numerous ramifications for the Nez Perce and development of the American West. For one, the Nez Perce could no longer live in traditional camps and graze their horses on communally owned property. They adopted European standards of living with each family residing on their own private property. The Nez Perce lifestyle shifted from a predominantly subsistence-style living to small commercial agricultural practices, which meets Criterion A for its association with early homesteading in the American West. Much of the development at East Kamiah from this period has since been removed leaving the potential to reveal information about this historic period through archeological excavation, thus meeting Criterion D. Landscape characteristics associated with this period are Natural Systems and Features, Vegetation, and Archeological Sites.

Throughout the three periods of significance, and even into the present, the heart of the monster at East Kamiah has embodied the early cultural and spiritual beliefs pertaining to the origin of the Nez Perce, meeting Criterion A. Over the years, the story of “Coyote and Monster” has become the best known and most often related of all Nez Perce myths. Several versions of the story have been documented over time, the earliest being written down by Alice Cunningham Fletcher sometime between 1889 and 1892 (Sappington and Carley, 1995; 11). The following version of “Coyote and Monster” was written by Allen P. Slickpoo, Sr. in 1973 and is derived from accounts passed down by generations of Nez Perce (Slickpoo, 1973):

Once upon a time, Coyote was tearing down the waterfall at Celilo and building a fish ladder, so that salmon could go upstream for the people to catch. He was very busy at this, when someone shouted to him, “Why are you doing that? All the people are gone now because the Monster has eaten them.”

“Well,” said Coyote to himself, “then I’ll stop doing this because I was doing it for the people, and they are gone. Now I’ll go along too.”

From there, he went upstream, by the way of Salmon River country. As he was walking along, he stepped on the leg of Meadowlark and broke it. Meadowlark got mad and shout, “Lima, lima, lima! What chance do you have of finding people walking along like this?”

Coyote said, “My Aunt! Please tell me what is happening, and I will make for you a new leg from the wood of a chokecherry tree.”

So the Meadowlark told him, “Already all the people have been swallowed by the Monster.”

Coyote replied, “Well, that is where I, too, am going.” Then he fixed Meadowlark’s leg with a chokecherry branch. From there, he traveled on. Along the way he took a good bath, saying to himself, “I will make myself tasty to the Monster.” Then he dressed himself all up, saying, “This is so he won’t vomit me up.” Coyote tied himself with rawhide rope to three great mountains, Tuhm-lo-yeets-mekhs (Pilot Knob), Se-sak-khey-mekhs (Seven Devil’s Mountain), and Ta-ya-mekhs (Cottonwood Butte). After the people came, these same mountains were used by young men and women as special places to seek the wey-a-kin, or spirit who helped guide them through life.

From there, Coyote went along the mountains and over ridges. Suddenly, he saw a great head. He quickly hid himself in the grass and gazed at it. Never before in his life had he seen anything like it. The head was huge, and sweating off somewhere in the distance was its big body. Then Coyote shouted to him, “Oh Monster, let us inhale each other!” The big eyes of the monster looked all around for Coyote, but did not find him, because Coyote’s body was painted with clay and was the same color as the grass. Then Coyote shouted again, “Oh Monster, let us inhale each other!” Coyote shook the grass back and forth where he sat.

Suddenly Monster saw the swaying grass and said, “Oh you Coyote, you inhale first. You swallow me first.” So Coyote tried. Powerfully and noisily he drew in his breath, the great Monster only swayed and shook.

Then Coyote said, “Now you inhale me. You have already swallowed all the people, so you should swallow me too, so I won’t be lonely.” The Monster did not know that the Coyote had a pack strapped to his back with five flintstone knives, a flint fire-making set, and some pure pitch in it.

Now the Monster inhaled like a mighty wind. He carried Coyote right towards him, but as Coyote went,

he left along the way great keh-mes (Camas bulbs) and great serviceberry fields, saying, "Here the people will find and will be glad, for only a short time away is the coming of the La-te-tel-wit (Human Beings)." Coyote almost got caught on one of the ropes, but he cut it with his knife. Thus he dashed right into the Monster's mouth.

Coyote looked around and walked down the throat of the Monster. Along the way he saw bones scattered about, and he thought to himself, "I can see that many people have been dying." As he went along he saw some boys and he said to them, "Where is the Monster's heart? Come, show me." As they were heading that way, Grizzly Bear rushed at them, roaring. Coyote said, "So! You make yourself scary to me," and he kicked Bear on the nose. Thus, the bear today has only a short nose.

As they went on, Rattlesnake rattled at them in fury. "So, only towards me you are vicious. We are nothing but dung to you." Then he stomped on Rattlesnake's head, and flattened it out. It is still that way.

Coyote then met Brown Bear who said, "I see the Monster has kept you for last. Hah! I'd like to see you try to save your people!"

But then, all along the way, people began to greet Coyote and talk to him. His close friend, Fox, greeted him from the side and said, "The Monster is so dangerous. What are you going to do to him?"

Coyote told him, "You and the boys go find some wood or anything that will burn."

About this time, Coyote had arrived at the heart of the Monster. He cut off slabs of fat from the great heart and threw them to the people. "It's too bad you are hungry. Here, eat this." Coyote now started a fire with his flint, and smoke drifted up through the Monster's eyes, nose, ears, and anus.

The Monster said, "Oh, you Coyote! That's why I didn't trust you. Let me cast you out."

Coyote said, "If you do, people will later say, 'He who was cast out is giving salmon to the people.' "

Well, then, go out through the nose," the Monster said.

"But then they will say the same thing."

"Well, then, go out through the ears," the Monster said.

"If I do," answered Coyote, "they will say, 'There is old ear-wax, giving food to the people.' "

"Hn, hn, hn. Oh you Coyote! This is why I didn't trust you. Then, go out through the anus."

And Coyote replied, "Then people will say, 'Old feces is giving food to the people.' "

The fire was now burning near the Monster's heart, and he began to feel then pain. Coyote began cutting away on the heart, but then broke one of his stone knives. Right away he took another knife and kept cutting, but soon that one broke, too. Coyote then said to the people, "Now gather up all the bones around here and carry them to the eyes, ears, mouth, and anus of the Monster. Pile them up, and when he falls dead, kick them out the openings." With the third knife he began cutting away at the heart. The third knife broke, and then the fourth, leaving only one more. He told the people, "All right, get yourselves ready because as soon as he fall dead, each one of you must go out through the opening that is closest to you. Take the old women and old men close to the openings so that they may get out easily."

Now the heart hung by only a small piece of muscle and Coyote was cutting away on it, using his last stone knife. The Monster's heart was barely hanging when Coyote's last knife broke. Coyote then threw himself on the heart, just barely tearing it loose with his hands. Then the Monster died and opened up all the openings of his body. The people kicked the bones out and then went out themselves. Coyote went out, too.

The Monster fell dead and the anus began closing, but the Muskrat was still inside. Just as the anus closed he squeezed out, barely getting his body out, but his tail was caught. He pulled and pulled and all the hair got pulled right off. Coyote scolded him, "Now what were you doing? You probably thought of something to do at the last minute. You're always behind in everything."

Then Coyote told the people, "Gather up all the bones and arrange them well." They did this. Then Coyote said, "Now we are going to cut up the Monster." Coyote smeared blood on his hands and sprinkled this blood on the bones. Suddenly there came to life again all those who had died while inside the Monster. Everyone carved up the great Monster and Coyote began dealing out parts of the body to different areas of the country all over the land, towards the sunrise, toward the sunset, towards the north, towards the south. Where each part landed, he named a tribe and described what their appearance would be.

The Cayuse were formed and became small and hot tempered. The Flatheads got a flat headed appearance. The Blackfeet became tall, slender, and war-like. The Coeur d'Alene and their neighbors to north became skillful gamblers. The Yakima became short and stocky and were fishermen.

He used up the entire body of the Monster in this way. Then Fox came up to Coyote and said, "What is the meaning of this Coyote? You have used up the body of the Monster and given away lands, but have given yourself nothing for this area."

"Well, " snorted Coyote, "Why didn't you tell me this before? I was so busy that I didn't think of it." Then he turned to the people and said, "Bring me some water with which to wash my hands." He washed his hands and made the water bloody. Then with this bloody water, he threw drops over the land around him and said, "You may be little people, but you will be powerful. You will be little because I did not give you enough of the Monster's body, but you will be very brave and intelligent and will work hard. In only a short time, the La-te-tel-wit (Human Beings) are coming. And you will be known as the Nu-me-poo (later referred to as Nez Perce), or Tsoop-nit-pa-lu (People Crossing over into the Divide). Thus the Nu-me-poo Nation was born.

Today, the heart and liver of the Monster are to be found in the beautiful Kamiah Valley in Idaho, the home of the Nez Perce tribe. Thus, the beginning of the La-te-tel-wit

Physical History

8800 BC - 1805

The historic development of East Kamiah is intimately connected with the development of the greater Kamiah valley and Nez Perce Reservation. As political change brought cultural change to the Kamiah valley, the appearance and use of the East Kamiah landscape changed in response. Before contact with white settlers, the Nez Perce actively managed the landscape to produce the natural resources needed to support their lifestyle. With the advancement of white civilization into their traditional lands, the Nez Perce lifestyle changed dramatically, especially with the advent of agriculture, and the landscape was altered reflecting the new way of life. The following history describes the historic appearance and use of the cultural landscape within the context of the events and culture that helped to shape it.

PRE-CONTACT

Prehistoric Activity in Kamiah Valley

The Nez Perce people are known to have lived for at least 10,000 thousand years in the valleys, prairies, and plateaus of north central Idaho and eastern Oregon and Washington (Sappington 1994, 1). Two archeological sites near Lewiston, Idaho indicate the presence of Nez Perce ancestors as early as 10,800 before present (Yohe 2002, 12). Fifty-five miles southeast of Lewiston was Kamiah valley, the center of historic Nez Perce lands, and an area protected from the bitter snowstorms that hit higher elevations. As a result of its location and protection from severe weather, Kamiah valley was filled throughout the winter months with Nez Perce campsites. It was during these winter gatherings that stories were passed on from the elders to the youth of the family. One story in particular, “Coyote and Monster,” has led to the significance of a National Park Service owned site called East Kamiah.

The story tells of a giant monster that filled the entire Kamiah valley and ate all the animals. Coyote defeated the monster and saved the animals that had been eaten. After the monster died, Coyote cut him up and distributed his body parts throughout the land. Where each body part landed, a different tribe of people was created. When all the body parts had been distributed, Coyote used the blood from the heart to create the Nez Perce within the Kamiah valley. The heart, liver, and ribs of the monster still remain in Kamiah valley as a testament to the story. The heart and liver, two basalt outcroppings within a relatively flat terrace along the Clearwater River, are within the boundaries of the National Park Unit East Kamiah. The ribs are located on the hillside east of the heart and liver, outside the cultural landscape boundary. This Nez Perce story not only explains the origin of the people within the valley, but the origin of unique landforms at East Kamiah as well.

Archeological evidence of Nez Perce presence in the vicinity of East Kamiah site goes back at least to 600 AD (Waldbauer et al., 1981; iii). On the east side of the Clearwater River, across from present day Kamiah, a remnant prehistoric habitation site, including a house floor with a hearth and obsidian tools, was excavated in 1981. It was determined to be 1380 (+/- 100) years old. Archeologists believe that the remains of the habitation indicate the location of a larger winter village in the area. This site is two miles north of the East Kamiah site. Also in the vicinity of the park unit, prehistoric or early historic talus pits (site 10-IH-881) and another village site (10-LE-23) was found at the confluence of Lawyer Creek and Clearwater River, approximately one and a half miles north of East Kamiah. (Waldbauer et al., 1981; 41)

In addition to these archeological finds near the East Kamiah site, two prehistoric open sites were documented within the boundaries of the East Kamiah in 1974 (ASMIS database). Site 10-IH-466 is located to the southwest of the heart of the monster and site 10-IH-467 is located just northeast of the

heart. Neither of these sites has been excavated, but imply that early Nez Perce activity occurred along the eastern bank of the Clearwater River and within the East Kamiah site. Waldbauer et al write, “Though there has been little intensive archeological or historical reconnaissance of the Kamiah area, it is apparent that there is a wealth of heritage information there” (Waldbauer, 1981; 41).

Winter Camping and Storytelling

During the winter months, the Nez Perce moved from the high plains into the valleys where they could find protection from bitter storms and have access to cooking fuel and game (Hines, 1999; 18). The natural topography of the Kamiah valley made it a desirable location for the Nez Perce to live during the winters. The steep valley walls protected the valley bottom from snow. The riverbanks had flat terraces, which provided places for campsites. In addition, the Clearwater River allowed for easy canoe travel up and down the valley and for salmon fishing.

Although the types of prehistoric activities at the East Kamiah site are not certain, it is clear that Nez Perce lived within the vicinity of East Kamiah at least during the winters, if not all year long. Traditional activities of the Nez Perce included hunting, gathering, and story telling, which most likely all occurred near or within the East Kamiah site. It is clear from oral traditions that the site held an important place in the psyche of the Nez Perce as a place of creation and origin of their people. The site was part of their story-telling canon, which linked several sites within the Kamiah valley.

Storytelling played an important role in the education of children and entertainment of all during long winter months. Nez Perce stories incorporated moral or practical lessons, taught traditions and appropriate behavior, and described the locations and use of particular plant and animal resources. Many of the Nez Perce stories took place within the Kamiah valley. The result is a strong link between the activities and knowledge of the Nez Perce people and the landscape around them. For instance, the Coyote and Monster story told of the origin of the Nez Perce and linked them to a specific location in the valley. The story also told that as the monster sucked in Coyote, he left camas bulbs along the way. This indicates that camas bulbs grew within the Kamiah valley at the time.

Vegetation

At the East Kamiah site, native riparian vegetation would have been naturally supported between the eastern bank of the river to the foothills east of East Kamiah. Before human activity in the area, this zone was probably dominated by shrubs (such as willow (*Salix* sp.), dogwood (*Cornus stolonifera*), hawthorn (*Crataegus douglassii*), cottonwood (*Populus* sp.), chokecherry (*Prunus virginiana*), and serviceberry (*Amelanchier alnifolia*) with an herbaceous understory (including cattail (*Typha latifolia*), sedge (*Carex* sp.), and tufted hairgrass (*Deschampsia caespitosa*)) interspersed with scattered ponderosa pine (*Pinus ponderosa*). (Romo, 1985; 2).

The natural growth patterns of vegetation in this area was most likely altered before white explorers and settlers arrived. Traditional activities of the Nez Perce, such as camping, building villages, burning, and later, grazing horses within the Kamiah valley would have had an impact on the landscape. These activities would have altered plant communities to support plant species that met the needs of the Nez Perce. Burning and grazing would have led to open, grassy areas preferred by horses for feed and by people for ease of hunting, traveling, and gathering food (Romo, 1985, 3).

Hunting, Gathering, and Burning

Plants were gathered by the Nez Perce for numerous purposes including use as food, clothing, tools, medicine, and spiritual purification (Mastrogioseppe, 2000). Plant-food gathering was often a community event, where families and bands would gather at areas where resources were plentiful and ripe. Roots were one of the main staples of the Nez Perce diet, next to fish. The most important roots were kouse

(*Lomatium* spp.), camas (*Camassia quamash*), and yampa (*Perideridia gairdneri* and *P. boanderi*). Another important part of the Nez Perce diet included a variety of berries, the most important being serviceberry (*Amelanchier alnifolia*) and bearberry (*Arctistaphylos nevadensis*), huckleberry (*Vaccinium* sp.), and elderberry (*Sambucus cerulea* and *S. racemosa* var. *melanocarpa*). Hunting was primarily conducted by the men. The Kamiah valley and surrounding plains were reportedly home to elk (*Cervus canadensis nelsoni*), white-tailed deer (*Odocoileus virginianus*), mule deer (*Odocoileus hemionus*), and bighorn sheep (*Ovis canadensis*). The Clearwater River supported salmon, trout, eel, sturgeon, suckers, and fresh-water clams.

Nez Perce people actively burned their lands to enhance productivity of the plant resources on which they depended (Mastrogriuseppe, 2000, 117). Burning of meadows favored the growth and production of camas. Burning of berry patches improved the growth of berries by reducing shade plants. Burning was also used to enhance the growth of willow shoots used to weave baskets. Active burning and cultivation of resources would have altered the native vegetation and patterns of the landscape to benefit the livelihood of the Nez Perce people.

Introduction of Horses and Grazing

By 1730, horses had reached the Nez Perce from Spanish colonies in New Mexico. The abundant grasses of the Nez Perce land made it an ideal place to raise horses. In the summer, the horses were grazed in the meadows of the high, plains. In the colder, winter months, the Nez Perce drove the horses down into the protected valleys, including Kamiah valley, where bunchgrass, willows, and other vegetation made for winter forage. It is probable that horses grazed within or near the East Kamiah site (NPS, Nez Perce Country: Official National Park Handbook, 1983, 38). The Nez Perce people were one of the only American Indian groups to practice selective breeding. In contradiction to the widespread myth that they specifically bred the spotted Appaloosas as war-horses, the Nez Perce actually bred any color or kind of horse as long as it was intelligent and quick.

Horses had a large impact on Nez Perce culture and on the landscape. Horses allowed the Nez Perce to travel greater distances and for longer periods of time. They were able to transport more supplies, including longer tipi poles for larger dwellings and larger quantities of food. They were able to access more distant hunting and gathering areas. As a result, the Nez Perce became more efficient and thus had more leisure time. They traveled more often, interacted with people of other tribes more frequently, and new ideas were exchanged readily. (NPS, Nez Perce Country: Official National Park Handbook, 1983, 39). The horses also changed plant species composition through the process of grazing. They kept small shrubs and trees from growing to maturity, allowing grass species to dominate the large open areas.

With the ability to travel into rougher terrain on their horses, the foot-trail network throughout Nez Perce lands was expanded (Shawley, 1977, 6-7). New trails allowed the Nez Perce to access previously inaccessible hunting and gathering grounds. Stephen Shawley's work in 1977 showed that several trails historically intersected and crossed the river between Kamiah village and heart of the monster. From Shawley's maps No. 1 and 34, which show approximate historic trail locations, a trail paralleled the eastern bank of the Clearwater River passing the heart and the liver. Another pair of trails intersected south of East Kamiah where a Nez Perce camp is known to have been located at the confluence of Nikesa Creek and the Clearwater River. One of the two trails ran north-south; the other ran northwest-southeast across the Clearwater River. This system of trails connected Kamiah valley to the surrounding territories of the Coeur d'Alene, Kalispel, Spokane, Kutenai, Flathead, Shoshone-Bannock, Paiute, Cayuse, Umatilla, Yakama, Klickitat, Sahaptin, Wenatchee, Columbia, and Interior Salishan peoples.

1806 - 1841

EARLY CONTACT

Lewis and Clark Expedition

In the fall of 1805, the complex system of trails within the Nez Perce lands lead the Lewis and Clark Expedition to the camas root gathering grounds (Weippe Prairie) of the Kamiah villagers. This encounter was the first contact of the Nez Perce with Anglo-Americans. Lewis and Clark were lead to the Kamiah valley by the Nez Perce where they prepared for the final leg of their journey to the Pacific Ocean. They departed Kamiah in October, heading toward the Columbia River Gorge and returned the following spring on their way back east. On their return journey, they remained encamped just north of Kamiah village (where the sawmill is now) for approximately one month, waiting for the snows to melt in the Bitterroot Mountains. This long-term encampment at Kamiah allowed the party to become better acquainted with Nez Perce culture than with nearly any other native group along their route. The observations they made during their stay at Kamiah provided invaluable documentation of Nez Perce ways of life and landscape at an important point in time.

While the East Kamiah site was not the location of the Expedition's camp, it was undoubtedly traversed as the group traveled up and down the river to take advantage of the important fishery at the confluence of the south and middle forks that they reported using. The heart of the monster itself was not mentioned in their journals. However, during their first visit in May 1806 they described the valley and its benefits to the Nez Perce that give an idea of the landscape's appearance:

"our situation was within 40 paces of the river in an extensive level bottom thinly timbered with the long leafed pine. here we are in the vicinity of the best hunting grounds from indian information, are convenient to the salmon which we expect daily and have an excellent pasture for our horses. the hills to the E and North of us are high broken and but partially timbered; the soil is rich and affords fine grass. in short as we are compelled to reside a while in this neighborhood I feel perfectly satisfied with our position" (Thwaites, 1969, 33).

Early Traders and Missionaries

Based on the success of the Lewis and Clark Expedition and friendly contacts they had made with the native populations along their route, traders and trappers soon expanded their operations into this remote territory. A Pacific Fur Company trading post was established by Donald McKenzie in 1812 on the north side of the Clearwater River, five miles above present-day Lewiston. However, due to tension between the Company men and the Nez Perce and to the outbreak of the War of 1812, the post was closed.

Although fur trade companies failed to locate a permanent trading post in Nez Perce territory, the Nez Perce actively engaged in trade. As early as 1810, they had traveled to the Salish post and later traded at Fort Hall in southern Idaho, and Fort Nez Percés on the Walla Walla River. One well-known excursion brought a group of four Nez Perce men to St. Louis, Missouri in 1833, seeking an unusual product, the power of the "Black Robes." Although the intent of their request will never be known, many took this as a sign that the Nez Perce were eager to be converted to Christianity.

Word that Indians had come from the Northwest seeking religious teaching spread throughout the ranks of eager missionaries. Their request directly resulted in the Reverend Asa B. Smith and his wife Sarah travelling to Kamiah to establish a Presbyterian mission in 1839 near, if not upon, the Lewis and Clark Expedition campsite. Although this site was not at East Kamiah, Smith's descriptions of the landscape and the Nez Perce lifestyle give insight into the historic character and use of the Kamiah valley in the vicinity of East Kamiah at the time:

"It [Kamiah] proves to be the most eligible spot for a station in the whole country. Three fourths of the year, autumn, winter, & spring the people remain here permanently. In the summer many of them usually

go to buffalo. At the other stations very few Indians usually winter. They are obliged to move for game. But here the mountains nearby are filled with elk & deer, so that there is no occasion for the people to leave in the winter” (Drury, 1958, 103).

After two years at Kamiah, the Smith’s became discontent due to health problems and conflicts with the Nez Perce and other missionaries in the area. In 1841, the Smith’s closed the mission and left the northwest. The next wave of missionaries did not arrive until thirty years later, in 1871.

1842 - 1877

NEZ PERCE RESERVATION

The Treaty of 1855 established the Nez Perce Reservation. The original boundary was approximately 5,000 square miles, including parts of Washington, Oregon, and Idaho, extending to the Bitter Root Mountains. The East Kamiah site was included within its boundaries. After the discovery of gold within the boundary, the reservation was revised by the Treaty of 1863 to approximately one-tenth the size of the original territory. The East Kamiah site still remained within the reservation. Not all the Nez Perce people acknowledged the revised boundary, leading to tension between those Nez Perce who accepted the treaty and those referred to as non-treaty Nez Perce.

By 1869, newly appointed Indian Agent Lt. J.W. Wham reported that the Nez Perce were becoming increasingly discontented with the government’s lack of progress in meeting treaty provisions, such as building churches, schools, and mills at Kamiah. By 1871, under his direction, grist and saw mills were operating at Kamiah, the Reservation survey was underway, and homes for agency employees were constructed.

The second wave of missionaries to the Kamiah area began in 1871 with the appointment of Reverend Henry T. Cowley and his wife Abbie. They established a mission near the lumber mill just north of Kamiah village. Under their guidance, the First Indian Presbyterian Church was established at Kamiah by Christmas of 1871. The construction of a church began in 1872 approximately 0.5 miles southeast of the heart of the monster where it still stands today as Idaho’s oldest Presbyterian Church in continued use.

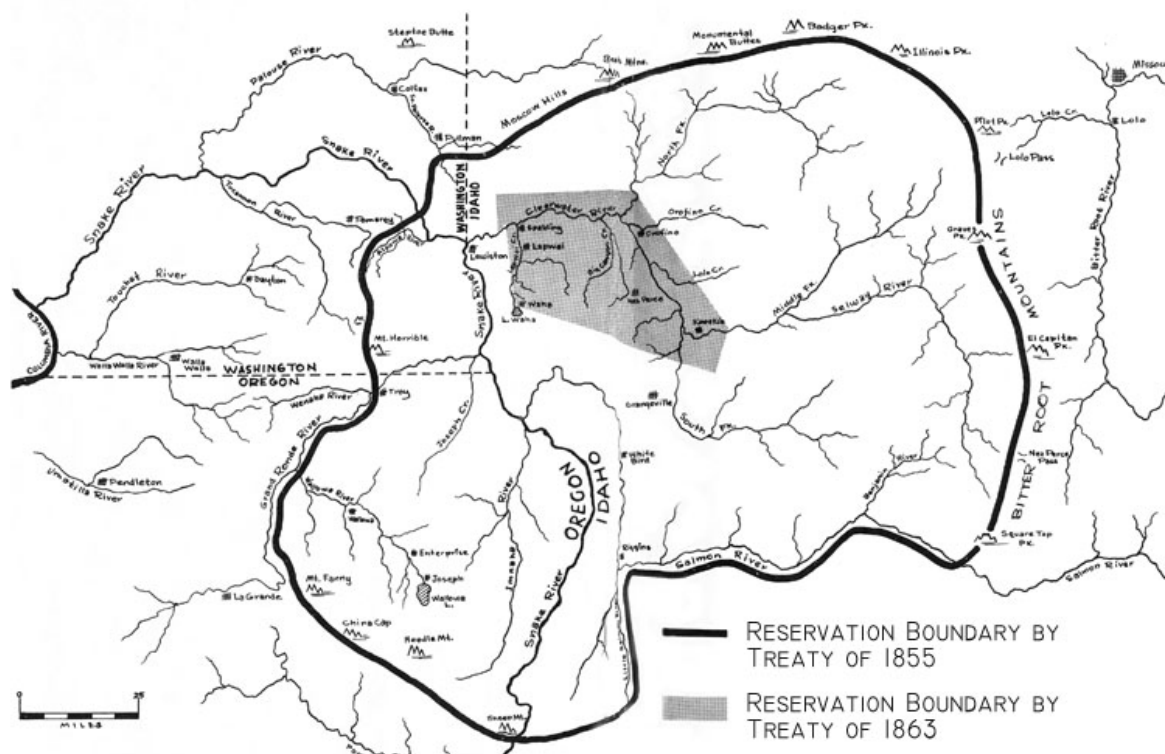
The Indian Agency day school, built in 1871, was located within the East Kamiah site, in close proximity of the heart of the monster (Raney, 1968). A small building measuring 18 feet by 24 feet (or 450 square feet), it had a capacity of 20-24 students, however 40 students attended the school in 1871 (Monteith, 1871, letters; McBeth, 1908, 144). Teachers were hired by the Indian Agency at Lapwai. The first teacher was Rev. Cowley.

Conflict arose between Cowley and Indian Agent Monteith, and the pastor was replaced in 1873 by Reverend Henry Spalding from the Lapwai area. Spalding continued to help organize and construct the church and to heighten Christianity among the Kamiah Nez Perce by baptizing over 600 individuals. In 1874, the church was completed. In the same year, Spalding fell ill and passed away. Sue McBeth, who had been working as a missionary at Lapwai for a year, was sent to replace Spalding. In the late 1870s, Edward McConville was the last teacher to work at the government school. In 1890, he was promoted to Superintendent and soon after, he combined the Kamiah and Lapwai schools at Lapwai (McBeth, 1908; Gay, 90).

By 1876, under the direction of the Indian Agency, Kamiah was developed and operating as a mill town. Newly appointed sub-agent for Kamiah, Myron Redfield, provided a detailed description of the facilities

and employees he encountered upon his arrival in the area:

“I moved with my family to Kamiah, which was sixty miles from Fort Lapwai and not a house on the road. The Lapwai agency was on the Clearwater River about four miles from the ford. There were some seven hundred Indians adjacent to the Kamiah station. We had a church building, a school for the children, a grist mill, a sawmill, blacksmith shop, carpenter shop, a large house for a home of the Indian children attending school, and three dwellings for the employees. Mr. R.N. Fee, the teacher, Mrs. Fee, the matron in charge of the boarding house for the children, Mr. Robbie, the miller and sawmill man; Peter Stagg, the engineer; and Mr. Sharp, the blacksmith. Miss Sue L. McBeth, a missionary of the Presbyterian Church, occupied one of the agency houses.”



Map showing the change in Nez Perce Reservation boundaries between the Treaties of 1855 and 1863. (Adapted from McWhorter, 1952)



Historic photo of the First Presbyterian Church, completed in 1874. (NEPE Archives, NEPE-HI-0465)

1877

WAR OF 1877

Tensions rose between the non-treaty Indians and the U.S. government as the non-treaty Indians continued to refuse to move onto the reservation. In June of 1877, war broke out after some Nez Perce killed settlers in the Salmon River country south of the Clearwater River valley. Many Nez Perce living on the reservation, found themselves torn, arguing their loyalty to the government on one hand while feeling concern for family associated with the non-treaty bands on the other. Non-treaty bands such as that of Lookingglass attempted to stay out of the conflict.

After a month of skirmishes with the Wallowa and White Bird bands in the Salmon River area, General O.O. Howard heard rumors that Lookingglass was recruiting fighters for the other bands. He sent troops up the Clearwater to arrest Lookingglass while he continued to pursue the warring tribes. On July 1, 1877, the troops charged Lookingglass' unsuspecting camp at the confluence of the Middle and South Forks of the Clearwater River near present day Kooskia. After the conflict, Lookingglass was enraged and decided to join with the warring bands. Another round of skirmishes brought both Lookingglass' band and the fighting Nez Perce bands to the South Fork of the Clearwater, near present day Stites.

On July 11, the Clearwater Battle was fought south of present day Kooskia. The following day, the Nez Perce abandoned most of their possessions and headed down river toward Kamiah. They crossed the Clearwater River near the heart of the monster (the present day East Kamiah site) (Greene, 1996, 180). This river crossing may have also been the site of the Corbett Ferry, however several sources contain conflicting information regarding its location. After crossing, the Nez Perce gathered down river, approximately four miles north of Kamiah where they had access to the Lolo Trail (Howard, 1881, 168). General Howard's troops tried to follow, but the Nez Perce had disabled the wire ferry that was used to ford the river (Greene, 1996, 180). On July 15, the Nez Perce faked surrender, to gain extra time for the Nez Perce bands to break camp and proceed to Weippe Prairie and the Lolo Trail.

For the next two weeks, General Howard detained his troops at Kamiah to adjust his plans and await reinforcements. He finally broke camp on July 30, fourteen days after the non-treaty Nez Perce had begun their flight, giving them a considerable lead. The decision to remain in the Kamiah valley was one of the worst tactical errors by the U.S. Army of the four-month ordeal, and one that Gen. Howard was never able to explain adequately in retrospect.

1878 - 1963

NEZ PERCE RESERVATION

In the years after the war, Sue McBeth, joined by her sister Kate, continued her missionary activities. In 1879, the Indian Agency built Sue McBeth a larger residence close to the church, just a half mile south of East Kamiah. Kate McBeth continued to live in the small cabin built earlier by Reverend Spalding. They exerted influence over the activities of the First Presbyterian Church and had strict moral codes over the dress and activities of the church members. After heated conflicts between the Christian and non-Christian Nez Perce in 1884, the Indian Agency ordered Sue McBeth off the reservation. Both sisters moved to new communities at Mount Idaho and the Lapwai mission.

As agricultural practices continued to expand among the Nez Perce living near the Kamiah sub-agency, grasslands were steadily converted to agricultural lands. The Nez Perce were able to grow enough food for themselves and have surplus grain to sell (McBeth, 1908, 138). The agency mill was kept busy after

harvest. Kate McBeth described the mill activity, "...the women are going to and from it [the mill], keeping their number and that of the meek-looking untethered ponies around the mill about the same all day" (McBeth, 1908, 137).

Orchards had been established in the Kamiah valley by at least two Nez Perce families by the late 1800s (McBeth, 1908, 235). Jonathan (Billy) Williams reportedly had the first orchard. Felix Corbett established the second orchard on his property. The northern portion of Corbett's property was eventually purchased by the NPS, however the orchard was probably planted on the southern half. Gardeners took produce to the mining districts and local communities outside the reservation such as Mount Idaho, south of Kamiah.

Nez Perce practicing animal husbandry maintained some of their earlier methods. Hay was not needed in the Kamiah Valley, for the horses roamed at will, grazing on the natural bunchgrass through the winter. In the spring, they were rounded up, a few selected for home use, and the rest allowed to graze freely again. According to Kate McBeth's accounting, cattle were not so numerous, but they also grazed freely. Sheep were not raised because of a high number of coyotes and wolves (McBeth, 1908, 137).

The Dawes General Allotment Act of 1887 further spurred social change and accelerated physical development of the Kamiah community. The act required that each tribal member be assigned a land allotment within his or her reservation. Surplus land would then be put up for sale. The Nez Perce resisted the allotment at first. They did not like the idea of their surplus land being sold to white settlers, but over time, many began to comply. Alice Fletcher, employed as a special agent for the U.S. government, worked from 1889 to 1892 to ensure that each tribal member received a piece of land that could be farmed. Dividing the land into private parcels had an effect both socially and physically on the land. For one, it stimulated the building of new houses or barns. Many landowners began to work their land as the government encouraged them to make their lands productive.

During the allotment process, the land containing the heart and the liver of the monster came into private ownership. Records show that the northernmost allotment of the East Kamiah site was assigned to Emma Ip not kine. The middle allotment was given to Moses Kentuck, a Nez Perce elected by the tribe as sub chief of Kamiah in 1871. The southernmost allotment was assigned to Felix Corbett. The easternmost allotment was assigned to the Nez Perce tribe. The allotment lines around each of these parcels would eventually become the partial basis of the future NPS boundary for East Kamiah. A house was built on Kentuck's allotment in 1895 on the knoll where the observation shelter is today (Sappington and Carley, 1995, 11; NPS, "Archeological Inspection of East Kamiah," 1976). A photograph taken circa 1889-1892 shows a cluster of buildings on Kentuck's allotment, southwest of the heart of the monster. In addition to the cluster of buildings, the heart was surrounded by agricultural fields. A tree-lined road extended to the building cluster from a main road, which was roughly aligned where Highway 12 is today.

Journals kept by Fletcher and her travelling companion Jane Gay, document the general awareness of the missionaries of the "Coyote and Monster" story. During the first summer of Fletcher and Gay's work on the Nez Perce reservation, Gay wrote, "The Indians call the valley Kamiah and they speak the word as if it were a well beloved name. In their legends the Kamiah valley is the birth place of the Nez Perce. Some mysterious monster was killed here by the coyote and from the drops of blood sprang the people. There is a mound shaped hill in the valley which they say is the heart of the Coyote [sic]" (Gay, 1981, 39). Fletcher recorded the earliest known documentation of the "Coyote and Monster" story. According to her journal, a full-blooded member of the Nez Perce tribe told the story to Sue McBeth in July 1876 while he was hired to cut firewood (Sappington and Carley, 1995, 11). The man told McBeth that some of the Nez Perce still believed the story as he had until he learned about the "truth," or the word of the Bible, from Reverend Spalding. He also told McBeth that, "The heart is never spoken of except as a living organism;

the Nez Percés can not speak of the heart of a tree, rose, the earth” (Sappington and Carley, 1995, 11).



*Historic photograph, taken circa 1890, showing Sue McBeth's house, built in 1879, half a mile south of East Kamiah.
(NEPE Archives, NEPE-HI-1729)*



Historic photo, taken circa 1890, showing roads and agricultural fields within Kamiah valley. The heart of the monster is located just right of the center of the photograph. (NEPE Archives, NEPE-HI-0181)

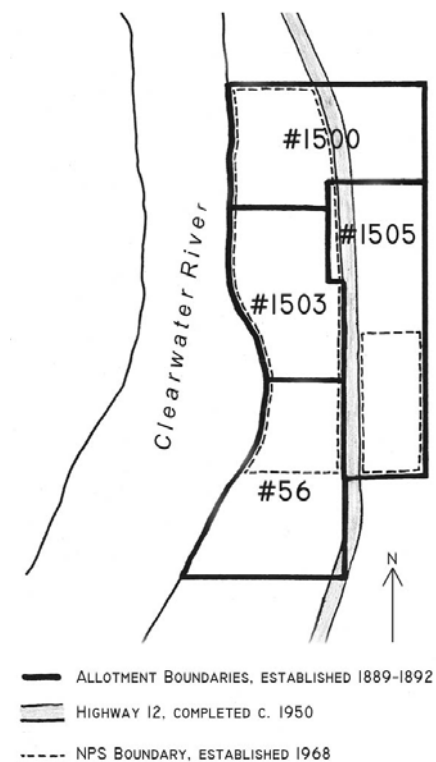


Diagram showing approximate allotment boundaries in relation to current park boundaries, based on old allotment maps. (CCSO, 2002)

1963 - 2002

NATIONAL PARK SERVICE ERA

Land Acquisition

The National Park Service pursued a new park typology in the early 1960s to commemorate the history of Nez Perce country. Since no one site could fully encompass this broad history, the NPS proposed coordinating a series of small historic and interpretive facilities, some Federally-owned and some privately-owned, which would give a whole picture of the area's history. In May 1965, Congress authorized the Department of Interior to designate various sites that relate to the early Nez Perce culture, the Lewis and Clark Expedition, the fur trade, missionaries, gold mining, logging, the Nez Perce War of 1877, that together depict the westward expansion of the United States. East Kamiah was planned to become one piece of this larger scheme to interpret Nez Perce culture, missionary work, and the War of 1877.

In the early 1960s, the area proposed to become the East Kamiah site was still in private ownership and surrounded by business developments. A saw mill was in operation, just north of the proposed park. Two industrial businesses were located between the heart of the monster and the highway: the Ida-Lew Construction Company, a concrete mix and gravel company, and Clearwater Heating and Sheet Metal enterprise (Burroughs et al., 1963, 85). A rodeo ground and a natural gas company was across Highway 12, opposite the heart. The McBeth house and the First Presbyterian Church were located south of the heart and the McBeth house was part of the initial land acquisition proposal.

The NPS purchased 53 acres that spanned both sides of Highway 12, between 1966 and 1968. The northernmost portion was purchased from Sammy J. Pablo, which contained the liver of the monster and had a wood-frame house that burned down before the NPS took ownership. The middle section, which contained the heart of the monster and known locally as the "Day School Site," was purchased from Caleb Carter (Raney, 1968). This property had a single story frame house, with no plumbing or bath. This house was described as "approximately 450 square feet" and may have originally been the old government day school (Raney, 1968). The southernmost parcel of East Kamiah was the northern half of the allotment owned by the estate of Lydia Ann Corbett. This parcel was predominantly cropland. A small piece of land between the heart and Highway 12, where the concrete and sheet metal businesses were located, was purchased from Emmett L. and Helen A. Wilkins. An office, machine shed, and watchman's house were located on this strip of land. Finally, the eastern parcel of land on the east side of Highway 12 was purchased from the Nez Perce tribe, to keep it from being developed and maintain its scenic qualities (NPS, Feasibility Report, 1963, 85). This property had remains of a structure in the southeastern corner on a knoll.

The final amount of purchased land was less than the original proposal and did not include the McBeth house. The NPS proceeded to clean up the site, removing previous business enterprises along the highway, old trucks, motors, and furniture from the former Carter property (NPS Letter, April 2, 1969). Idaho Light and Power Company power lines and poles were removed along Highway 12 and within the Ida-Lew Construction Company area (NPS Letter, November 16, 1971).

In 1967, the Superintendent urged the NPS to purchase the property directly across Highway 12 from the heart of the monster where the rodeo ground and propane gas distribution establishment were located (Memo, March 24, 1967). However, the Regional Director of the Western Region recommended the park continue to focus on acquiring those properties already scheduled for purchase (Memo, May 17, 1967). The issue of purchasing the property resurfaced in 1970. The Superintendent stated that the property was "not conducive to the integrity of an entrance to a National Park" (Memo, January 14, 1970). However,

the property was not purchased and remains today in private ownership.

Design and planning

In 1976, the Denver Service Center began planning interpretation facilities for the East Kamiah site in conjunction with three other newly acquired sites (White Bird Battlefield, Spalding Site, and Canoe Camp). East Kamiah interpretive efforts were to focus on Nez Perce mythology and legend, the Nez Perce creation legend, Indian trails and river crossings, and the crossing of General Howard's soldiers during the 1877 War (NPS, Nez Perce National Park Exhibits, 1976). The plan included a viewing shelter, a circular parking lot, paths to the shelter and to the heart of the monster from the parking lot, restrooms, picnic areas near the parking lot and the heart of the monster, interpretive signs, an audio station telling the story of "Coyote and Monster," a large lance-shaped wind chime, and an entrance sign. Other elements of the design became lesser priorities due to funding and were never realized. These included: pavement patterns in the parking lot, a boardwalk ramp for ADA accessibility from the shelter down to the heart of the monster, and seating tiers along the ramp.

Overall design themes for the site included expression of earth/sky relationships and abstraction of the Plains Indians' tipi through the use of triangles (Huffman, 2002). The interpretive shelter was intended to be a story-telling area and evoke the mood of winter story-telling inside a Nez Perce lodge (Memo, 1976). The Nez Perce provided four poles to be used as symbolic lances and an entrance sign. Construction of the interpretive facilities was completed in 1977. The year following completion, the interpretive shelter burned and was reconstructed (Clearwater Progress, 1978).

Natural and cultural resource issues

Since the park's inception, a continuing struggle has ensued between restoring the vegetation to its historic appearance versus maintaining a park-like appearance for visitors. In the 1960s, the park issued special use permits to allow the continuation of farming and grazing within portions of the East Kamiah site (Catton, 1996, 105). In those areas where farming and ranching were discontinued, noxious weeds and fire hazards became concerns. In an attempt to control the weeds, the NPS used herbicides in the early 1970s (Catton, 1996, 105). In 1973, Superintendent Jake R. Williams recommended erecting a protective barrier around the heart of the monster and permitting the rest of the property to be grazed by horses, preferably appaloosas, to control the weeds and preserve the historic character of the site (Catton, 1996, 106). In 1977, Superintendent Robert Morris began a mowing program at East Kamiah to decrease fire hazards. The grass mown between the parking area and the heart were mowed on a regular basis (Catton, 1996, 107).

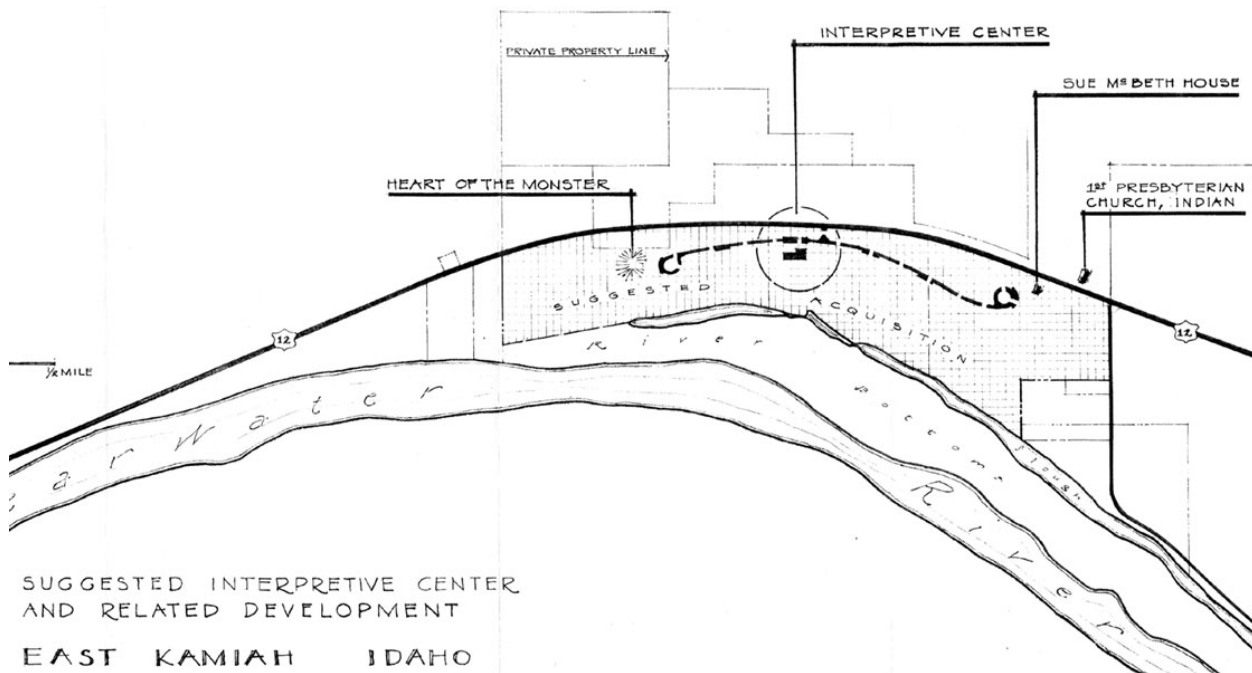
A grazing management plan was developed for East Kamiah in the 1980s (Catton, 1996, 112). In 1983, the park's resource management specialist wrote to the superintendent, "grazing horses [in the parks] help to perpetuate a historic scene. Nez Perce grazing has probably occurred since the mid-1870s on into the early 1900s as allottees kept horses for agricultural uses" (Memo, 1983,). He also stated that grazing controlled noxious and exotic weed species (Letter, December 8, 1983). However, the grazing plan was never fully implemented as a result of conflicts with a 1988 fire management strategy that approved prescribed burns in the park sites. The fire management plan was not implemented due to a severe fire season in the same year, which resulted in deferment of prescribed burns. Frustrated, the park reverted to mowing, hand-pulling, and herbicides to control weeds. Grazing within the north end of the East Kamiah site ended in the late 1980s. In 1990, another Grazing Management Plan was developed that has yet to be implemented.

Management of vegetation continued to be a problem through the 1980s. A 1985 vegetation survey indicated that views from the shelter to the heart and liver were becoming obscured by overgrown

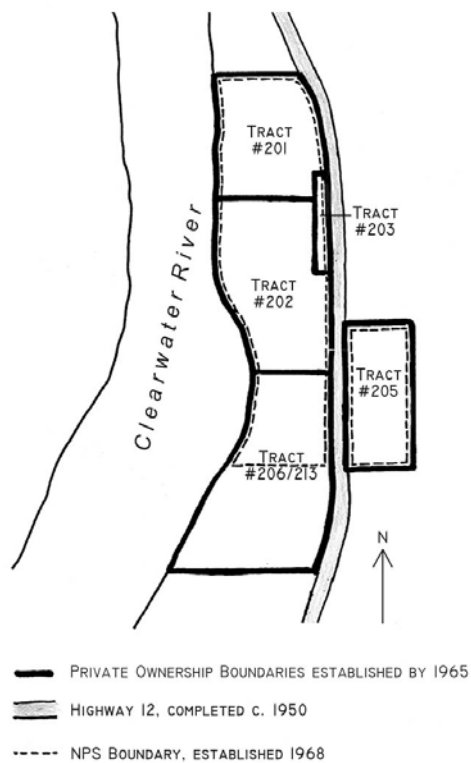
vegetation. It recommended that certain trees and shrubs be removed through the use of cutting and periodic burning every 2-3 years (NPS, Landscape Overview and Vegetation Survey, 1985). The current Vegetation Management Plan (NPS, 2002), recommends hand pulling and pesticides to control noxious and invasive species.

The park service is currently attempting to make a compromise between their goals to restore native grasslands within East Kamiah and the desire of park visitors to have mowed lawns for recreational use. The park also continues to struggle with invasive species, including both herbaceous and woody species.

Two additional issues have arisen lately that affect the cultural resources of the site. One is a concern that the heart of the monster may be in danger of erosion, either natural or human-induced. Discussion to monitor erosion processes is underway. The other is a state highway project aimed to improve Highway 12 before the bicentennial celebration of the Lewis and Clark Expedition in 2006. The park is working with the state to ensure cultural resources at the East Kamiah site are protected.



A 1963 map, showing the early proposed boundary of East Kamiah, which included the McBeth House as well as the heart of the monster. (NPS, Feasibility Study, 1963)



Drawing showing ownership boundaries circa 1965 in relation to the current East Kamiah boundary. (CCSO, 2002)



Photograph, taken 1968, showing the Ida-Lew Construction Company property (Tract 203), looking north. (Raney, 1968)



Photograph, taken 1968, showing the Ida-Lew Construction Company property (Tract 203), looking north. Note the heart of the monster to the left of the shed. (Raney, 1968)



Photograph, taken 1971, showing the rodeo grounds across the highway from East Kamiah, looking west. (NEPE archives, NEPE-HI-1338)



Photograph, taken 1968, showing a residence that existed where the picnic area and black locust grove is today (Tract 202), looking northwest. This may have been the original Indian Agency Day School built in 1871. (Raney, 1968)



Photograph, taken 1968, showing tilled fields in the southern portion of East Kamiah where the parking lot is today, looking west (Tract 206/213). (Raney, 1968)



Photograph, taken 1963, showing heart of the monster with sheds at its base. (NEPE Archives, NEPE-HI-0886)



Photograph, taken 1974, of an NPS structure built to show visitors traditional Nez Perce crafts. (NEPE Archives, NEPE-HI- 0381)



Contemporary photo, showing overall landscape of East Kamiah. Heart of the monster is at center of photograph. (CCSO, 2002)



Contemporary photograph of the parking area with river in the distance, looking west. (CCSO, 2002)



Contemporary photograph of paved path from parking lot to heart of the monster, looking southeast. (CCSO, 2002)



Contemporary photograph of interpretive shelter built in 1977, looking north. (CCSO, 2002)

Analysis And Evaluation

Summary

Throughout the prehistory and history of East Kamiah, the site was manipulated to meet the needs of the Nez Perce. Changes in land use throughout the three periods of significance are reflected in the landscape. Through analysis and evaluation, five landscape characteristics that influenced the historic character of the site were determined to still retain historic integrity today. These characteristics are Cultural Traditions, Natural Systems and Features, Topography, Vegetation, and Archeological Sites. These landscape characteristics are described in detail below.

Landscape Characteristics And Features

Cultural Traditions

East Kamiah is a site with a long history of association with Nez Perce cultural traditions. Today, although owned by the National Park Service and open to the public, the Nez Perce currently use the site in various ways, such as passive recreation, ceremonies, and story-telling. The heart of the monster is a prominent landform within East Kamiah that is linked to the important tradition of story telling through the legend called “Coyote and Monster.”

The significance of storytelling in the Nez Perce Culture is described in the National Register Nomination, 1997:

“Nez Perce legends, such as “Coyote and Monster,” are an important aspect of the tribal cultural heritage. Intended to educate the youth of the tribe, they were indicative of social and moral prerogatives, which were adopted by the people many years before the coming of the whites. During long winter months, adults related these instructive, yet entertaining, parables to the children. They served as a relatively painless way to instill guidelines concerning desirable behavior. Qualities such as honesty, obedience, generosity, and tolerance were illustrated through these lessons. Aside from these moral objectives, Nez Perce legends also operated on a more practical level, passing on important information on things like tool-making, the behavior of animals, and the use of native plants.

“The inhabitants of this mythical landscape are usually animals who, displaying human characteristics and motives, play out their adventures in the natural world, reflecting the American Indians’ traditional reliance upon and reverence for the earth and its environment. Foremost among the characters in Nez Perce legends is Coyote, forever the clever trickster who often outwits powerful foes through his cunning behavior and dexterity. He is intended to serve as a role model, but at the same time he exhibits frailties, which commonly results in misfortune for humans such as ourselves. In addition to their moral and practical functions, these tales were also important in establishing a sense of place for the Nez Perce, for they identify many significant landmarks, delineating the physical boundaries and characteristics of their tribal universe.

“Like many other human societies, the Nez Perce developed their own creation myth, an account of the appearance of mankind on the earth. The story of “Coyote and Monster” is set in a mythological time, but is physically located in a place familiar to all Nez Perce. This locational attachment to a tangible reality is a common attribute of these legends. And, like other such tales, “Coyote and Monster” is also instructional and entertaining. Here, a Nez Perce youth can discover the origin of important food sources like camas and serviceberries and how certain animals developed their appearance. The lesson remains entertaining, however, because of Coyote’s clever actions and his irreverent banter along the way.”

Analysis:

During the first and second periods of significance (8,800 BC to 1805 AD and 1806 AD to 1877 AD) as the Nez Perce camped in the Kamiah valley during the winter months, many stories were told by the elders to teach and entertain the children. Overtime, a canon of stories was established incorporating several sites throughout the Clearwater River valley. Through this oral tradition, the heart of the monster became part of a larger landscape of stories and tradition. Because the heart of the monster was believed to be the place of origin for the Nez Perce people, East Kamiah may have accommodated such activities as ceremonies, gatherings, and camping during this period.

During the third period of significance (1887 AD – 1950 AD), cultural traditions changed at East Kamiah during the allotment era when the land came into private ownership. During this time, Nez Perce landowners brought the land under cultivation, grazing, and residential development. It is unknown if traditional activities continued at the site, however, it has been documented throughout both periods of significance that the Nez Perce were still telling the “Coyote and Monster” story (Sappington, 1995, 11; Phinney, 1934).

Summary:

Story telling continues to be an important cultural tradition in practice among the Nez Perce. The story of “Coyote and Monster” as it relates to the East Kamiah site is considered one of the basic traditional stories still told today. This story continues to link the heart of the monster to the culture, traditions, and knowledge of the people. Story telling is a cultural tradition that continues to shape and place the landscape within the minds and culture of the Nez Perce people. Cultural traditions, therefore, is a landscape characteristic that retains integrity and contributes to the significance of East Kamiah.

Characteristic Feature	Type Of Contribution	LCS Structure Name	IDLCS Number	Structure Number
"Coyote and Monster" story.	Contributing			
Heart and liver of the monster as physical location of origin myth.	Contributing			

Natural Systems And Features

The Clearwater River and the surrounding Kamiah valley define the overall character of the cultural landscape today as it did historically. Tucked within the Kamiah valley, the East Kamiah site is contained by valley walls, rising from 1200 feet at the river's edge to over 3000 feet on the east and the west. The Clearwater River flows north through the valley demarcating the western border of the site. Terraces, created by river sedimentation over time, step up from the riverbank creating three shelves. The first shelf holds the heart and liver of the monster, the parking lot, and the maintenance shed. The second shelf holds the interpretive shelter. The third shelf is located on the east side of Highway 12 where the Indian Agency School foundation remains. Soil along the Clearwater River is classified as Nicodemus by the Natural Resources Conservation Service (former Soil Conservation Service). The top 22 inches of soil are a fine sandy loam. The next 8 inches are cobbles and gravelly sandy loam. Below that is found loose gravel, cobblestones, and sand. (SCS, Soil Survey, 1971). This soil type is capable of producing two to three tons of hay or supporting four horses per acre (SCS, Soil Survey, 1982). Today, the soils support a mixture of native and non-native grasses that are cut for hay.

Analysis:

These natural systems and features that define the site today, historically influenced the use and character of the site during the first and second periods of significance (8,800 BC to 1805 AD and 1806 AD to 1877 AD). The valley walls protected the valley bottom from severe winter storms and encouraged overwintering in the area by Nez Perce. The Clearwater River provided an easy path of travel along its riverbank through the East Kamiah site for traveling, trading and hunting by the Nez Perce. The flat river terraces were ideal for camping, grazing, and gathering activities that may have occurred at the site.

The natural systems and features also influenced development of the site during the third period of significance (1887 AD – 1950 AD). The Clearwater River, with its flat river terraces and alluvial sediments played an integral role in the development of agriculture and horse grazing at East Kamiah. The raised river terraces provided flat land that was easy to develop and cultivate. The river provided water for irrigation of crops and for watering livestock. The Nicodemus soils were ideal for agricultural and grazing uses.

Summary:

Natural systems and features played an important role in the use and development of the East Kamiah site historically. As the following natural systems and features continue to define the character of the site today: the Clearwater River, the surrounding valley walls, the river terraces and soils, this is a landscape characteristic that retains integrity and supports the significance of the site.



Contemporary photo of Clearwater River which flows along the western boundary of East Kamiah. (CCSO, 2002)



Contemporary photo of eastern hills of Kamiah valley, looking southeast from liver of the monster. (CCSO, 2002)



Contemporary photograph of western hills of Kamiah valley, looking west. (CCSO, 2002)

Characteristic Feature	Type Of Contribution	LCS Structure Name	IDLCS Number	Structure Number
Clearwater River	Contributing			
Nicodemus soils	Contributing			
Three river terraces	Contributing			
Valley walls	Contributing			

Topography

The heart and liver of the monster are two unique landforms at East Kamiah that are associated with the Nez Perce legend, “Coyote and Monster.” They are both shrub-covered rock mounds that rise from a relatively flat river terrace of the Clearwater River. The heart is conical-shaped with a roughly circular base. Its sloped sides rise approximately 20-25 feet to a rounded peak. The hill is covered with a patchwork of exposed rock and vegetation. Less prominent than the heart is the liver, which is shorter and covered with vegetation. The base is oblong-shaped and its sides slope upward approximately 8-10 feet on its eastern side to a relatively flat top. A layer of soil that supports grasses and patches of woody vegetation obscures the rock underneath.

The underlying geologic structure of each landform is basalt, an extrusive igneous rock formed by lava flow (Davis, 2002). Over time, numerous stacked lava flows were deposited throughout western Idaho, as well as eastern Oregon and Washington. Subsequent weathering and erosion of the lava flows often created prominent or interesting landforms. This process resulted in the uniquely shaped landforms of the heart and liver.

Analysis:

Historically, these anomalous rock outcrops along the river’s edge undoubtedly drew attention and sparked the imaginations of the early Nez Perce people as they incorporated the landforms into their storytelling canon. According to legend, the heart and liver were all that remained of the Monster after Coyote cut him into pieces and distributed them across the land to create human beings. The landforms’ existence and importance throughout the three periods of significance (8,800 BC to 1805 AD, 1806 AD to 1877 AD, and 1887 AD –1950 AD) is marked by the Nez Perce oral tradition.

Summary:

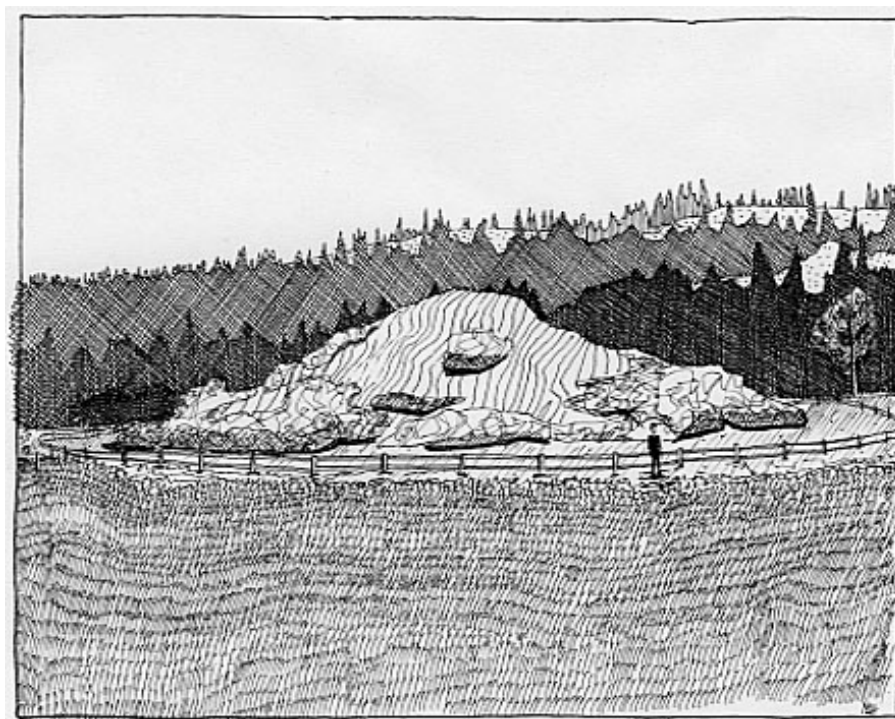
The heart and liver remain today as a physical reminder of the creation of the Nez Perce. Their importance to the Nez Perce ultimately led to its present designation as a national park. Together, these topographic landforms continue to be prominent features, integral to the significance of the site and contribute to the integrity of the cultural landscape.



Contemporary photograph of the heart of the monster, looking northeast. (CCSO, 2002)



Contemporary photograph showing the liver of the monster. (CCSO, 2002)



Drawing of the heart of the monster with a person for scale. (CCSO, 2002)

Characteristic Feature	Type Of Contribution	LCS Structure Name	IDLCS Number	Structure Number
Heart of the monster, basalt outcropping.	Contributing			
Liver of the monster, basalt outcropping	Contributing			

Vegetation

East Kamiah has a diverse mixture of native and non-native plant species. Many of the native species found at the site are associated with traditional Nez Perce culture as sources of food, clothing, and household goods. Non-native species present at the site include invasive, ornamental, and other cultivated species associated with homesteading, agriculture, and NPS management practices. The following description provides a sample of existing vegetation characteristic of the site. For a more complete list, refer to the “Vegetation Management Plan” (NPS, 2002).

Many plants grow on the landform called the heart of the monster. Native species include black cottonwood (*Populus trichocarpa*), serviceberry (*Amelanchier alnifolia*), snowberry (*Symphoricarpos albus*), elderberry (*Sambucus cerulea*), hawthorn (*Crataegus* sp.), chokecherry (*Prunus virginiana*), and desert parsley (*Lomatium macrocarpum*). On the top of the heart, mosses and lichens are growing on exposed rock surfaces. Mixed with the native species are several invasives, such as Canada thistle (*Cirsium arvense*), Scotch thistle (*Onopordon acanthium*), knapweed (*Centaurea maculosa*), and teasle (*Disacus sylvestris*).

Plants found on the liver include the native elderberry. Several non-native trees are growing on the top of the liver including cherry (*Prunus* sp.), black cottonwood, and at least six apple trees (*Malus* sp.) (one has a 16-18” diameter trunk, denoting approximately 80 years of age).

Located on the interpretive shelter knoll are native serviceberry and chokecherry. Also within the vicinity of the observation and interpretive shelter is an old, non-native apple tree (approximately 80 years old with a 16” diameter trunk) and a pear tree (*Pyrus* sp.) (at least 50 years old with a 12” diameter trunk). On the slope behind the restrooms is a grouping of apple trees (less than 80 years old, with the largest diameter trunk measuring 16”). Around the restrooms and paved walkways is a maintained lawn composed of non-native black medic (*Medicago lupulina*) and mallow (*Malva neglecta*).

Along the riverbank are native cascara (*Rhamnus purshiana*), red osier dogwood (*Cornus stolonifera*), and thimbleberry (*Rubus parviflorus*). Mixed with native species in the riparian zone are introduced shade trees such as black walnut (*Juglans nigra*) and maple (*Acer* sp.) and noxious weeds, such as teasel (*Dipsacus sylvestris*), bittersweet nightshade (*Solanum dulcamara*), and Timothy (*Phleum pratense*).

Fields in the lower 2/3 of East Kamiah consist mainly of introduced hay and pasture type grasses mixed with knapweed (*Centaurea maculosa*), Canada thistle (*Cirsium arvense*), and field bindweed (*Convolvulus arvensis*). Fields within the northern third of East Kamiah are mixed with knapweed, Canada thistle, scotch thistle, and teasel. Native camas (*Camessia quamash*) is also occasionally found throughout the fields.

Just southwest of the heart, at the terminus of the paved trail, is a grove of non-native black locust (*Robinia pseudoacacia*) and lilac (*Syringa vulgaris*). The two trees at the southern edge of the locust grove are the oldest. Northwest of the heart is an old gravel road along which a thicket of black locust has become established. North of the road is a grouping of plants that include a naturalized Siberian elm (*Ulmus pumilla*) (approximately 20 years old) and roughly 15 younger trees (with 5” diameters) resprouted from older stumps. Within the vicinity of the elm trees are five major clumps of lilacs, interspersed with other ornamental species such as roses (*Rosa* sp.) and daffodils (*Narcissus* sp.). Northeast of the heart, close to Highway 12, is a pair of tall fruit trees, an apple and a cherry. The apple tree is extremely old, over 100 years old, and was historically cultivated.

Analysis:

The complex mixture of native and non-native plants at East Kamiah reflects layers of evolving land uses by the Nez Perce over the site's history. During the first period of significance (8,800 BC - 1805 AD), the Nez Perce are known to have used fire as a tool to encourage growth of important native plant species for the production of food, clothing and tools and to discourage growth of trees in the open meadows for horse grazing and hunting. Thus, native vegetation was manipulated even before Lewis and Clark made first contact with the Nez Perce in 1805.

Based on known native species in the area and on descriptions documented by early missionaries, a general idea of the plant composition at East Kamiah during the second period of significance (1806 AD - 1877 AD). Based on journals and letters by Lewis and Clark, and Rev. Asa Smith, Kamiah Valley consisted mainly of grasslands, interspersed with ponderosa pine. Food resources that were traditionally used are still found today on the site, including: camas, serviceberry, hawthorn, chokecherry, red osier dogwood, and elderberry.

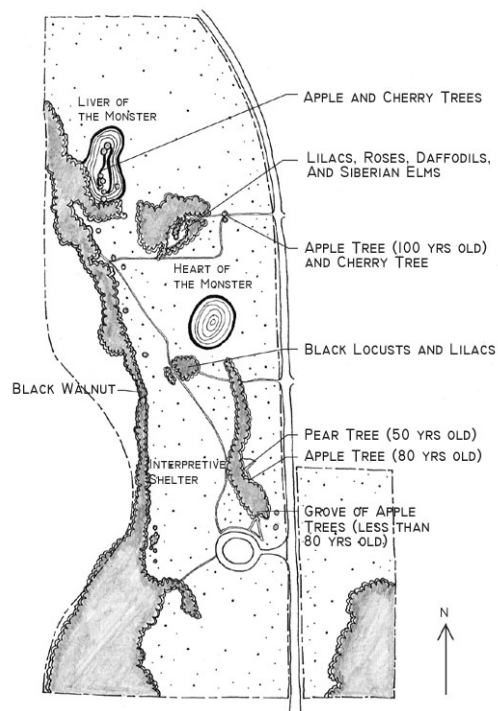
As East Kamiah was brought under cultivation by Nez Perce occupants during the allotment era in the third period of significance (1887 AD - 1950 AD), the land was used to grow food crops and to graze horses. As a result, the plant species associated with these land uses were introduced to the site. Hay and pasture type grasses and some of the noxious weeds are indicative of these activities. Fruit and shade trees were commonly planted within homesteads during the settlement era. Apples, pears, elms, black locusts, and walnuts found at East Kamiah are signs of homesteading. Other fruit trees, such as peach and plum, may have been easily grown during the historic period, but these shorter-lived species than apples and pears and are not evident at the site. Clusters of fruit and shade trees and ornamental vegetation are indicative of historic residences from the third period of significance. (See "Archeological Sites" for locations of vegetation associated with potential historic residences.)

Historic photographs showing the heart of the monster during the third period of significance (1887 AC - 1950 AC) show that the rock formation did not support large plant growth. However, it is likely that the heart had low-growing plant growth. Today, the heart is covered with a blanket of native and non-native shrubs, herbaceous species, and some tree species. Allowed to grow, tree species will eventually alter the historic appearance of the heart. Non-native species also threaten the appearance of the heart from the first and second periods of significance.

After the NPS purchased the land in the 1960s, crops were no longer cultivated. Grazing continued on the northern end of East Kamiah until the late 1980s. Since then, the fields have been mown. Lawn was planted in 1977 to create a park-like setting with the development of park facilities. The NPS has struggled with noxious weeds, continually attempting to remove them and replace them with native species. Invasive species, such as black locust, have continued to spread throughout the site. Recommendations to control noxious and invasive species are addressed in the Vegetation Management Plan (2002).

Summary:

Today, the layers of historic land use within East Kamiah are still evident in the cultural landscape by the varied vegetation species ranging from native to non-native. Native species associated with traditional practices of the Nez Perce during the first and second period of significance (8800 BC - 1805 AD and 1806 AD to 1877 AD) are contributing landscape features. The fruit and shade trees, hay and pasture grasses, and ornamental shrubs and bulbs associated with historic residential and agricultural sites from the third period of significance (1887 AD to 1950 AD) are also contributing landscape features. As a result of the historic plant species still remaining, Vegetation is a landscape characteristic that retains integrity. However, some stabilization of vegetation is needed to ensure future integrity of the site.



Map showing locations of important vegetation associated with the second period of significance (1887-1950). (CCSO, 2002)



Contemporary photo showing apple and cherry in northern end of East Kamiah, looking west. (CCSO, 2002)



Contemporary photo showing lilac shrubs demarcating a historic building foundation northwest of the heart of the monster, looking east. (CCSO, 2002)



Contemporary photo showing a Siberian elm, located south of the lilac shrubs, looking south. (CCSO, 2002)



Cluster of black locusts and lilacs southwest of the heart, marking the location of a historic residence (possibly the original Indian Agency Day School), looking south. (CCSO, 2002)



Contemporary photo of old apple tree (center) near interpretive shelter, looking southwest. (CCSO, 2002)



Contemporary photo of old pear tree (center) located near interpretive shelter, looking northwest. (CCSO, 2002)



Contemporary photograph of field on east side of Highway 12, looking southeast. (CCSO, 2002)



Contemporary photograph showing predominant open fields within East Kamiah, looking northeast. (CCSO, 2002)



Historic photograph, taken circa 1889-1892, showing low vegetation growing on the heart of the monster (left, center of photograph). (NEPE Archives, NEPE-HI-0181)

Characteristic Feature	Type Of Contribution	LCS Structure Name	IDLCS Number	Structure Number
Apple and cherry trees northeast of heart (apple is over 100 years old) - (Associated with the second period of significance).	Contributing			
Apple and cherry trees on liver - (Associated with the second period of significance).	Contributing			
Apple tree on knoll (80 years old) - (Associated with the second period of significance).	Contributing			
Apple trees behind restrooms (less than 80 years old) - (Associated with the second period of significance).	Contributing			
Black walnut on riverbank (Associated with the second period of significance).	Contributing			
Grove of black locusts and lilacs, southwest of heart (Associated with the second period of significance).	Contributing			
Hay and pasture type grasses (Associated with the second period of significance).	Contributing			
Lilacs, daffodils, and roses northwest of heart (Associated with the second period of significance).	Contributing			
Native species traditionally used by Nez Perce (Associated with the first period of significance).	Contributing			
Pear tree on knoll (at least 50 years old) - (Associated with the second period of significance).	Contributing			

Siberian elms growing from old stumps (Associated with the second period of significance).	Contributing
Lawn near restrooms, picnic areas, and walkways.	Non-Contributing
Noxious weeds.	Non-Contributing

Archeological Sites

Known archeological sites and the potential to uncover additional sites are important features of the East Kamiah cultural landscape. The Clearwater Region, defined by Sappington (1994) as “the entire drainage basin west of the Continental Divide in central Idaho,” is rich with archeological evidence of human habitation (19). Approximately half of the Nez Perce sites reported since 1805 have been found in the Clearwater Region (92). These sites indicate that major Nez Perce settlements, as well as fishing stations, special camps, cemeteries, and trails, were generally located along larger streams (92). East Kamiah falls into this general pattern, being located along the banks of the Clearwater River.

Potential pre-historic archeological sites at East Kamiah could date to the Kooskia phase. This period spanned from ca. 500-200 B.P., which was “a time of rapid changes in the lives of Native Americans across all of North America including those of the Clearwater Region” (Sappington 1994, 387). Archeologists have documented burials, evidence of horse grazing, houses clustered into small villages, lithic and antler artifacts that date to the Kooskia phase within the Clearwater Region (387-389). Although only two prehistoric sites and two historic archeological sites have been documented at the East Kamiah site, the potential to find additional sites in the future is substantial, considering the multiple layers of historic use of the site.

Analysis:

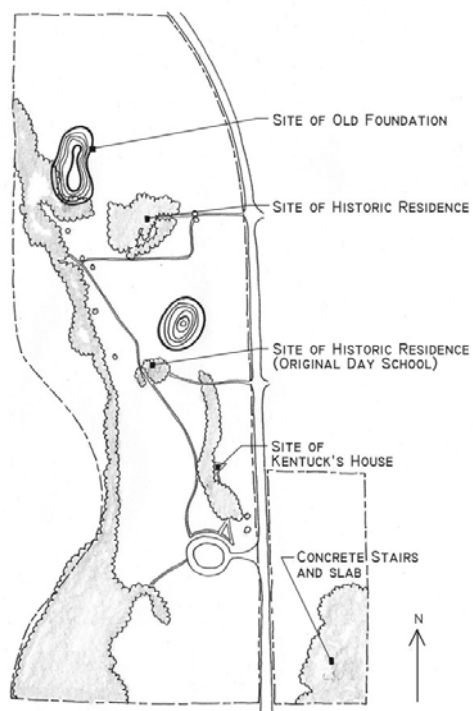
Both prehistoric and historic archeological sites are known to exist within East Kamiah that date to the first period of significance (8,800 BC to 1805 AD). Although no archeological sites have been excavated within East Kamiah, two prehistoric open sites have been documented by the NPS (ASMIS database, 1974). One site is located to the southwest of the heart of the monster and the other is located just northeast of the heart. The heart itself is also documented in ASMIS. The potential to find further prehistoric archeological sites is considered high as Waldbauer et al write, “Though there has been little intensive archeological or historical reconnaissance of the Kamiah area, it is apparent that there is a wealth of heritage information there” (Waldbauer, 1981, 41).

Dating to the third period of significance (1887AD – 1950 AD), one historic archeological site is known to exist within East Kamiah. A building foundation cut into the eastern side of the liver still remains, dating to the allotment era. The foundation is approximately 21 feet by 15 feet, made of mortared river rock rubble. Within a few feet of the foundation, a piece of decorative metal work from a stove was discovered. Another site is located within the southeastern corner of the park, on the east side of Highway 12, where an old concrete slab and set of concrete steps mark the location of an unidentified building.

In addition to the known archeological sites, the potential to find other historic archeological sites from the second and third periods of significance (1806 AD - 1877 and 1887 AD - 1950) exists. These are especially probable where remnant ornamental vegetation marks historic homestead sites. The location of pears and apple trees on the knoll where the current observation shelter exists coincides with a Nez Perce historian’s knowledge of a house built on the knoll in 1885 (NPS, Archeological Inspection at East Kamiah, 1976). A second potential site is near a cluster of black locusts and lilacs southwest of the heart that correspond to historic photographs of a building in the same area. This building was a residence in 1968, but may have been converted from the original Indian Agency day school, built in 1871. A third potential archeological site is located northwest of the heart, where a line of lilac shrubs and daffodils define a historic foundation that corresponds with historic photographs. A trace of an old roadbed (with a capped well along its edge) can be discerned running east-west, just south of the third potential site.

Summary:

East Kamiah has a rich history of Nez Perce activity throughout its three periods of significance. Known prehistoric and historic archeological sites help to retain the integrity of the cultural landscape. In addition, the potential to find further archeological sites contributes to the significance of the site.



Map showing locations of known archeological sites associated with the second period of significance (1887-1950). (CCSO, 2002)



Contemporary photo showing foundation built into the liver of the monster, looking east. Note the rubble in lower part of photo and a low cement wall in upper part of picture. (CCSO, 2002)



Contemporary photo of metal stove piece laying near foundation at the liver of the monster. (CCSO, 2002)

Characteristic Feature	Type Of Contribution	LCS Structure Name	IDLCS Number	Structure Number
Potential to find further prehistoric and historic archeological sites.	Contributing			
River rock foundation on eastern slope of the liver.	Contributing			
Sites listed in ASMIS (Associated with the first period of significance).	Contributing			
Sites listed in ASMIS (Associated with the first period of significance).	Contributing			
Sites listed in ASMIS (Associated with the first period of significance).	Contributing			

ASMIS ID:	NEPE00006
ASMIS Name:	Heart of the Monster
ASMIS ID:	NEPE00012
ASMIS Name:	Prehistoric Open Site North, at Heart of Monster
ASMIS ID:	NEPE00013
ASMIS Name:	Prehistoric open site, south at Heart of Monster

Management Information

Descriptive And Geographic Information

Historic Name(s): Heart of the Monster

Current Name(s): Site 15
Heart of the Monster
East Kamiah

Management Unit:

Tract Numbers:

State and County: Idaho County, ID

Size (acres): 53.00

Boundary UTM

Boundary UTM(s):	Source	Type	Datum	Zone	Easting	Northing
	USGS Map 1:24,000	Area	NAD 27	11	576760	5118350
	USGS Map 1:24,000	Area	NAD 27	11	576520	5118360
	USGS Map 1:24,000	Area	NAD 27	11	576580	5117550
	USGS Map 1:24,000	Area	NAD 27	11	576830	5117540

GIS File Name:

GIS File Description:

National Register Information

National Register Documentation: Entered -- Inadequately Documented

Explanatory Narrative:

East Kamiah was automatically listed on the National Register, as Nez Perce is a National Historical Park. East Kamiah is one of the 24 original park sites, designated in 1965. The existing National Register nomination is being updated, and currently, the nomination does not adequately document the landscape characteristics and features of East Kamiah.

NRIS Information:

NRIS Number: 74002379
Primary Certification: Date Received/Pending Nomination
Primary Certification Date: 1/4/1974
Name In National Register: East Kamiah--Site 15

NRIS Number: 66000310
Primary Certification: Listed In The National Register
Primary Certification Date: 10/15/1966
Name In National Register: Nez Perce National Historical Park

National Register Eligibility: Eligible -- SHPO Consensus Determination

Explanatory Narrative:

Date of Eligibility Determination: 1/16/2004

National Register Classification: Site

Significance Level: National

Contributing/Individual: Individual

Significance Criteria: D -- Inventory Unit has yielded, or is likely to yield, information important to prehistory or history
A -- Inventory Unit is associated with events that have made a significant contribution to the broad patterns of our history

Period Of Significance

Time Period: 8800 BC - 1805 AD

Historic Context Theme: Expressing Cultural Values
Historic Context Subtheme: Communications As Part Of Expressing Cultural Values
Historic Context Facet: Spoken Word (Oratory And Public Speaking) -- Communications/Expressing Cultural Values

Time Period: 1806 - 1877 AD

Historic Context Theme: Shaping the Political Landscape
Historic Context Subtheme: Political and Military Affairs 1783-1860
Historic Context Facet: Indian Wars

Historic Context Theme: Expressing Cultural Values
Historic Context Subtheme: Communications As Part Of Expressing Cultural Values
Historic Context Facet: Spoken Word (Oratory And Public Speaking) -- Communications/Expressing Cultural Values

Time Period: 1887 - 1950 AD

Historic Context Theme: Creating Social Institutions and Movements
Historic Context Subtheme: Ways of Life
Historic Context Facet: Life on the Reservation

Historic Context Theme:	Expressing Cultural Values
Historic Context Subtheme:	Communications As Part Of Expressing Cultural Values
Historic Context Facet:	Spoken Word (Oratory And Public Speaking) -- Communications/Expressing Cultural Values

Area Of Significance:

Category:	Ethnic Heritage
Sub-category:	Native American
Priority:	1
Category:	Military
Priority:	2

National Historic Landmark Information

National Historic Landmark Status:	No
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World Heritage Site Information

World Heritage Site Status:	No
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Cultural Landscape Type and Use

Cultural Landscape Type:	Historic Site
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Current and Historic Use/Function:

Use/Function Category:	Recreation/Culture
Use/Function:	Recreation/Culture-Other
Detailed Use/Function:	Recreation/Culture-Other
Type Of Use/Function:	Both Current And Historic

Use/Function Category:	Recreation/Culture
Use/Function:	Outdoor Recreation
Detailed Use/Function:	Campground/Picnic Area
Type Of Use/Function:	Current

Use/Function Category:	Agriculture/Subsistence
Use/Function:	Agricultural Field
Detailed Use/Function:	Agricultural Field
Type Of Use/Function:	Historic

Ethnographic Information

Ethnographic Survey Conducted: Yes-Unrestricted Information

Associated Groups

Name of Peoples: Nez Perce

Type of Association: Both Current And Historic

Significance Description:

Ethnographic studies pertaining to Nez Perce Culture within Nez Perce National Historic Park have included an ethnographic review, an ethnobotanical review, and a place names study.

Adjacent Lands Information

Do Adjacent Lands Contribute? No

Adjacent Lands Description:

General Management Information

Management Category: Must Be Preserved And Maintained

Management Category Date: 10/15/1966

Explanatory Narrative:

East Kamiah was listed on the National Register in 1966.

Condition Assessment And Impacts

The criteria for determining the condition of landscapes is consistent with the Resource Management Plan Guideline definitions (1994) and is decided with the concurrence of park management. Cultural landscape conditions are defined as follows:

Good: indicates the landscape shows no clear evidence of major negative disturbance and deterioration by natural and/or human forces. The landscape's cultural and natural values are as well preserved as can be expected under the given environmental conditions. No immediate corrective action is required to maintain its current condition.

Fair: indicates the landscape shows clear evidence of minor disturbances and deterioration by natural and/or human forces, and some degree of corrective action is needed within 3-5 years to prevent further harm to its cultural and/or natural values. If left to continue without the appropriate corrective action, the cumulative effect of the deterioration of many of the character-defining elements will cause the landscape to degrade to a poor condition.

Poor: indicates the landscape shows clear evidence of major disturbance and rapid deterioration by natural and/or human forces. Immediate corrective action is required to protect and preserve the remaining historical and natural values.

Undetermined: Not enough information available to make an evaluation.

Condition Assessment: Fair

Assessment Date: 09/01/2002

Date Recorded: 09/24/2002

Park Management Concurrence: Yes **Concurrence Date:** 4/30/2003

Level Of Impact Severity: Moderate

Explanatory Notes: East Kamiah's condition is negatively impacted by changing vegetation patterns throughout the site in connection with changing land use, such as the absence of burning, grazing, and farming. Resulting vegetation changes include an increase in noxious and invasive plant populations, growth of woody species where they were not historically found, and deferred maintenance of fruit and shade trees.

Condition Assessment:	Fair
Assessment Date:	09/30/1998
Date Recorded:	09/30/1998
Park Management Concurrence:	No
Level Of Impact Severity:	Moderate

Stabilization Measures:

Stabilize vegetation resources associated with the three periods of significance:

- 1) Remove or control noxious plants to promote native plant growth. Use mechanical removal techniques (such as hoeing or hand pulling), biocontrol agents (such as insects), and herbicides (such as 2,4-D) as described in the Vegetation Management Plan (2002). Plants to be removed, according to the Vegetation Management Plan, include: "black locust, knapweed, scotch thistle, and Canada thistle. Others that should be controlled to prevent their spread are bind weed, honeysuckle vine, teasel, fiddleneck tarweed, and blackberry" (pp. 21-22).
- 2) Replace black locusts that are associated with the third period of significance (see "Vegetation" section) with honey locust (*Gleditsia triacanthos*), a non-invasive tree species within the same family.
- 3) Maintain appearance of heart of the monster by removing tree species and noxious weeds.
- 4) Maintain open fields throughout site through annual mowing to prevent establishment of tree volunteers. Other appropriate removal techniques are controlled burning and horse grazing.
- 5) Maintain fruit trees and shade trees associated with the third period of significance through appropriate pruning and limbing.

Note:

NPS staff have noted that the rock formation, heart of the monster, is potentially eroding. A monitoring program should be established to determine the rate of erosion and cause of erosion (natural or human induced) and to determine if stabilization measures are needed.

Impact:

Type of Impact: Vegetation/Invasive Plants

Internal/External: Both Internal and External

Description:

Noxious species, such as black locust, knapweed, scotch thistle, and Canada thistle, threaten to overtake native species within the East Kamiah site. Sources of these species include extant plants within park boundaries, Highway 12 that runs through the site, and the Clearwater River that defines the western boundary of the site. Measures to control and remove noxious plant populations are described briefly in "Stabilization Measures" and in more detail in the Vegetation Management Plan (2002).

Type of Impact: Vegetation/Invasive Plants

Internal/External: Internal

Description:

Fruit and shade trees associated with the third period of significance have not been properly maintained or pruned to insure their health. Continued neglect could compromise their health.

Type of Impact: Vegetation/Invasive Plants

Internal/External: Internal

Description:

Growth of woody species is occurring where they were not found historically. This increase could eventually threaten the integrity of the the large, open fields throughout the site and the heart of the monster rock formation.

Agreements, Legal Interest, and Access

Management Agreement:	None
Explanatory Narrative:	
NPS Legal Interest:	Fee Simple
Explanatory Narrative:	
Public Access:	Unrestricted

Treatment

Approved Treatment:

Approved Treatment Document:

Document Date:

Explanatory Narrative:

Approved Treatment Completed:

Approved Treatment Cost

**LCS Structure Approved
Treatment Cost:**

**Landscape Approved
Treatment Cost:**

Cost Date:

Level of Estimate:

Cost Estimator:

Explanatory Description:

Stabilization Costs

LCS Structure Stabilization Cost:

Landscape Stabilization Costs: \$10,000

Cost Date: November 4, 2002

Level Of Estimate: C - Similar Facilities

Cost Estimator: Support Office

Explanatory Description: Landscape stabilization cost estimate is based on the following labor, equipment, and supplies:
1) Labor = \$5,000
Allow two pay periods for one person @ \$2,500/pay period.
2) Equipment and supplies = \$5,000
Includes transportation, equipment, materials, and hauling and disposal of plant material.

Documentation Assessment and Checklist

Documentation Assessment: Poor

Documentation:

Document: Administrative History

Year Of Document: 1996

Adequate Documentation: No

Explanatory Narrative:

The Administrative History does not describe or analyze the landscape characteristics of the East Kamiah site.

Document: General Management Plan

Year Of Document: 1995

Adequate Documentation: No

Explanatory Narrative:

The General Management Plan does not describe or analyze the landscape characteristics of the East Kamiah site.

Document: Vegetation Management Plan

Year Of Document: 2002

Adequate Documentation: No

Explanatory Narrative:

The Vegetation Management Plan does not describe or analyze the landscape characteristics of the East Kamiah site.

Appendix

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Publisher:	University of Washington Press
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Citation Author:	Bohannon, Charles F.
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Year of Publication: 1963
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NEPE

Citation Author: Catton, Ted
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NEPE

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Citation Author: Drury, Clifford Merrill
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Year of Publication: 1881
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Year of Publication: 1988
Publisher: University of Nebraska Press
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Year of Publication: 1908
Publisher: University of Idaho Press
Source Name: Library Of Congress/Dewey Decimal
Citation Type: Narrative
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Year of Publication: 1994
Publisher: Unpublished
Source Name: Other
Citation Type: Both Graphic And Narrative
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Year of Publication: 1976
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Year of Publication: 1995
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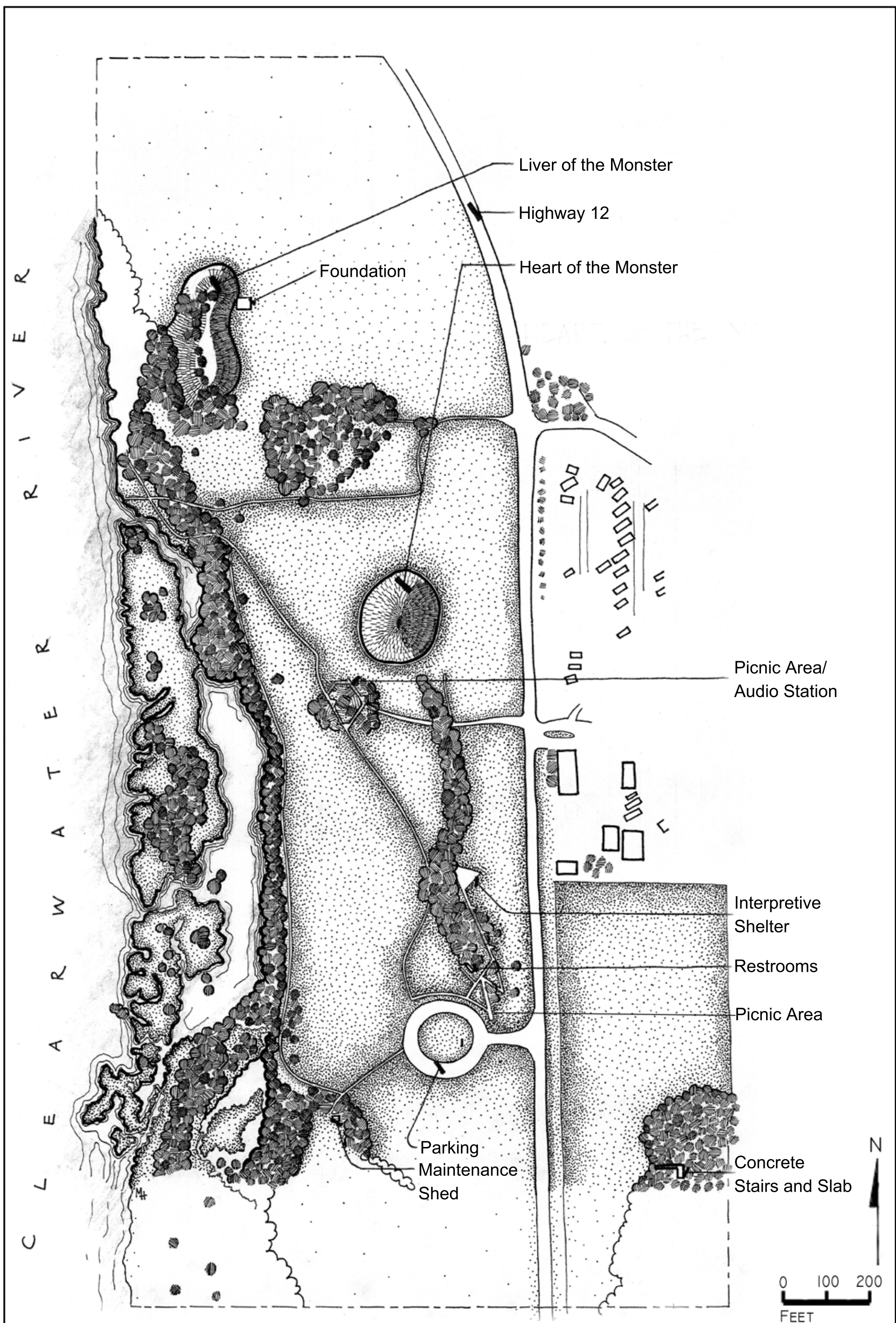
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East Kamiah Site Plan
Cultural Landscape Inventory 2002
Nez Perce National Historical Park



Map produced by M. Hankinson, PWRO